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VOL. XLVI. MILWAUKEE, WISCONSIN.—DECEMBER 9, 1911. NO. 6

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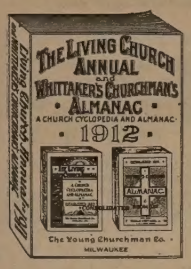

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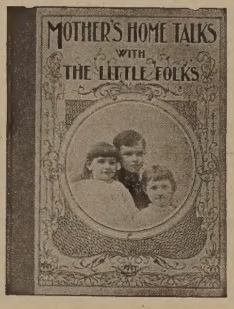

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VOL. XLVI. MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 9, 1911. NO. 6

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PRINCIPAL CONTENTS.

DEVOTIONAL INTRODUCTION: The Martyr's Palm 189
EDITORIALS AND COMMENTS: 190
Class Consciousness and the McNamara Confessions—The Status of Bishop Rowe—The Oath of the Cardinals.
ANSWERS TO CORRESPONDENTS 191
TRAVEL PICTURES. VIII. Presbyter Ignotus. [Illustrated] . . . 192
SHOOTING OF AN ENGLISH PRIEST IN CENTRAL AFRICA. London Letter. John G. Hall 194
THE ELECTION OF DR. ROPER IN BRITISH COLUMBIA 195
THANKSGIVING DAY IN NEW YORK. New York Letter 195
BISHOP ROWE TO REMAIN IN ALASKA 196
PHILADELPHIA LOSES HER SENIOR PRIEST. Philadelphia Letter. [Illustrated] 197
CHICAGO BROTHERHOOD MEN CELEBRATE. Chicago Letter. Tertius . 198
THE LATE BISHOP MACKAY-SMITH. Rev. John Wright, D.D. . . 199
OATH TAKEN BY NEW CARDINALS 199
WHY THE CHURCH MUST PLANT MISSIONS IN HOME FIELDS. Rev. John S. Littell 200
TWO PARISH PRIESTS ON A MISSION 201
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor 202
CORRESPONDENCE: 204
Ordination of Sectarian Ministers (Rev. Evan H. Martin)—The Apportionment (Rev. Milton A. Barber)—"Retreat for Ladies" (Amy Stanford)—Are We Too "Comprehensive"? (Thomas H. Simes)—"Finis" (Rev. A. M. Farr)—Conditions in the Rocky Mountain States (The Bishop of Utah)—Mixed Ministries (Rev. A. Sidney Dealey)—Dr. Adams on Christian Science (Rev. Upton H. Gibbs)—Revision of the Hymnal (Rev. C. W. MacWilliams).
LITERARY 206
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor 207
"BUT WHAT SAYEST THOU?" Wilbur D. Nesbit. [Poetry] . . 208
BY GRACE OF THESE. Theodora Bates Cogswell. [Poetry] . . . 209
THE CHILDREN'S PASSING. Lilla B. N. Weston. [Poetry] . . . 209
THE FOUR GREAT NAMES OF THE CODE. Roland Ringwalt . . . 209
PERSONAL MENTION, ETC. 210
THE CHURCH AT WORK [Illustrated] 212

THE MARTYR'S PALM.

FOR ST. LUCY, V. M. (DECEMBER 13TH.)

"This is a wise virgin whom the Lord found watching" (*Antiphon to Lauds*).

ACCORDING to the traditional story, St. Lucy was born in Syracuse in Sicily, about the year 283. She came of a noble Roman family, and upon the death of her father in her early youth, she consecrated her virginity to God and desired to bestow the greater part of her own and her mother's wealth upon the poor. The mother, Eutychia, did not share her daughter's piety, until having been miraculously cured, as she thought, of a troublesome disease during a visit to the shrine of St. Agatha, another Sicilian martyr who had suffered in the persecution under Decius half a century before, she yielded to her daughter's entreaties and distributed the greater part of their wealth amongst the suffering poor of Syracuse. This so enraged the noble youth to whom Lucy was betrothed that he denounced her to the governor, who under the inhuman orders of Diocletian (about 303) was persecuting the Christians in his province. Lucy was condemned to prostitution, but being miraculously preserved from this—so the legend runs—she was first burned and afterwards dismembered with a sword. Her relics, preserved one knows not how, deposited in various shrines, have been the customary objects of veneration in certain periods of the history of the Church.

We must not hope in these legends, exaggerated by the pious credulity and näive faith of subsequent hagiographers, much less in the romantic tales of miracle and wonder that still more credulous successors have associated with saintly relics, to discover for ourselves the real value of a saintly life. We have the right to cherish their memories because of the underlying facts of their lives, which the legendary tales were invented to embellish; namely, consecration, devotion, the giving up of life itself through devotion to God. The legends of the saints, adapted to another age rather than our own, scarcely do justice to the sufferings and the steadfastness with which they were borne, by which many a soul whose name is bright on the kalendar of the Church, and many another bright soul unhappily nameless for us, kept the faith. If we dismiss the pious, credulous legends with our superior modern critical smile, still we may award with gratitude the martyr's palm, and gladly remember their names before God.

The times have changed, for better or for worse; and we are grown insensible that God calls us anywhere to lay down life for Him, and with the feeling that this is not demanded, there has grown dim, too, the sense that God still demands life to be lived for Him. Though it were hard to find the faggot and the sword, there are other ways of renouncing the world. And sometimes it must seem to us that for all ours is a religion of the Cross, of sacrifice, of renunciation, for all that the saints we chiefly reverence were martyrs, we scarcely even *touch* the Cross, we fall so short of martyrdom or willingness to endure martyrdom, that we begrudge, or, worse, make much of, the simplest self-denial.

There is need in the Church of a new pondering of the necessity of sacrifice, a fresh and deeper "love of the Atonement," a sincerer preaching of the Cross. Where ever have Christian victories been won without the giving of life to God who lends it to us? L. G.

WE OUGHT to be ashamed of being careful for riches, how we may acquire them in greatest abundance, and for glory and honor, but care not nor take thought for wisdom and truth, and for our souls, how they may be made most perfect.—*Socrates.*

HE WHO IS plenteously provided for from within, needs but little from without.—*Goethe.*

"CLASS CONSCIOUSNESS" AND THE McNAMARA CONFESSIONS.

SOME very serious questions grow out of the McNamara confessions in Los Angeles. The crimes to which they have confessed are among the most atrocious in American annals. Yet both the Socialist and the non-Socialist wings of organized labor have been vehement in their defense, and nearly or quite two hundred thousand dollars was raised from wage-workers as a defense fund. Who gets this money finally, we wonder?

It is not enough to say that the law presumes a man to be innocent until he is proven guilty, and that organized labor desired only to ensure a fair trial. Thousands of other men are arrested on suspicion every year—yes, every week and every day—but nobody arises to suggest a defense fund, whether from organized labor or from any one else. Why, of all men arrested on suspicion, were the McNamaras singled out to be defended by organized labor from the Atlantic to the Pacific?

It is not enough to say that the evidence against them was only circumstantial or was insufficient. The evidence against Beattie, the Virginia wife-murderer, was only circumstantial, and in our judgment was not one-half so convincing as, from the first, was the evidence against the McNamaras; yet Beattie was hanged by a jury on that evidence, and his confession, at the last moment, justified the verdict. But the point is that neither organized labor nor any other force ever suggested general contributions to a defense fund for Beattie. Why, then, for the McNamaras?

The most serious part of all is that this crime which, as is well known, was only one in a long list of similar crimes, can only be the result of a much more widespread conspiracy than that of the two brothers who have confessed and the two or three others who have been indicted. Who, then, are the other conspirators? Brains, money, and motive were necessary factors in the success of such a conspiracy. Who supplied each one of these factors? Mr. Gompers's statement that he has been "duped," compared with Mr. Burns's statement that he (Gompers) has known of the guilt of these men all along, requires the most thorough investigation. Organized labor can no longer afford to take the position that "no union man would do such a thing." The rank and file have undoubtedly been duped; but the duping can only have been done by men who either knew all the facts or at least could not possibly have known, as they claimed to know, that these men were innocent. *Who did the duping, and why?* Organized labor will for its own sake, wish to find out.

It is perfectly true that the fact that two or more men, however high up in the ranks of organized labor, are shown to be criminals of the deepest dye, does not make organized labor a party to the crime; any more than the defalcation of a church treasurer makes Church-members a criminal class, or the embezzlement of a bank cashier involves the American Banking Association. But it has been the officers of organized labor themselves during all these months that have maintained that organized labor was involved in the charges. The public at large has at all times been perfectly willing to assume that the crime committed was due only to individuals; but "labor" was not willing to leave it so. There has been throughout the insistence that the McNamaras stood, in this matter, for organized labor, and it was on that account that all this defense fund was raised. If organized labor had taken the position, "A great crime is said to have been committed in the name of organized labor; let us raise a great fund to run the matter thoroughly down and establish the facts," everybody would to-day respect them for it; but the fund would certainly not have been used for the defense of these criminals. Organized labor has produced a John Wilkes Booth. It is not labor's fault that it has done so; but if the people of the Southern Confederacy, after the shooting of Lincoln, but before Booth's capture, had taken the ground that the President had been killed by the accidental fall of a piece of shot into his system, and had raised a defense fund for the poor persecuted Booth, they would have done in effect what organized labor has done in this year of grace 1911. For the duped in the various unions throughout the country we have the deepest sympathy. They have been intentionally duped by—somebody. We strongly suspect that their manhood is sufficiently vigorous to impel them to find out whom, and to see that he, or they, get their just deserts. The fact that the credulity of union men was played upon in spite of the other fact that the evidence against the McNamaras was, from the first, sufficient to make practically everybody outside the ranks of organized labor and a certain political party believe in their probable guilt, shows at least that organized labor needs new leaders. As warm friends of the labor movement we earnestly trust that it may find them.

IN ALL THIS we have, in our judgment, an illustration of the danger of appeals to what, in popular parlance, is termed class consciousness. We do not forget that this term is not wholly free from ambiguity. It may be used by scholars, among scholars, in a comparatively inocuous sense.

But to the public at large, class consciousness means a division of the people into two distinct classes, of which the class appealed to commonly by agitators shall seek to be the ruling class. This is directly opposed to the principle of a democracy. It merely restores the old-time class aristocratic system which the old-world knows so well, while turning it upside down so that hand-workers shall be the aristocrats—the privileged class. That, in the popular mind, is the effect of the appeal to "class consciousness."

Now it was this newly aroused class consciousness that was impressed into the defense of two criminals whose confessions place them among the most hardened cases the world has ever known. It is puerile to say that in blowing up a building with dynamite they did not intend to destroy lives. They well knew that that was the inevitable outcome of their deed. They at least did not care.

The only explanation, then, that we can give of the curious psychological problem of the fooling of hundreds of thousands of honest laboring men is this: they have been blinded by the preaching of "class consciousness." Instead of realizing that the McNamaras were two human individuals, charged with the commission of atrocious crimes, to be found personally guilty or innocent as the evidence might prove, they were misled into seeing a class conflict, in which some hideous, unknown force was making war upon themselves. The McNamaras were the representatives of their "class." The "class" must stand by them. And so the dollars were wrung from those who could least afford them—all that these two miserable wretches might, if possible, be saved from the penalty of their own crimes. In this sad, sad revelation of how "organized labor" has been duped, we hope that at least an itemized statement of what has been done with their money may be left to them.

It is a hard lesson; but if those who have been duped can be led to see that what this country needs is not class consciousness but the destruction of class in *manhood* consciousness, some good, at least, will flow from it. Labor may well add to its litany: From all class demagogues who seek to array class against class where there ought to be no class, *Good Lord deliver us!*

THE STATUS OF BISHOP ROWE.

THE Presiding Bishop has had before him a knotty problem in connection with the letter of Bishop Rowe declining his election to South Dakota and his determination to remain in Alaska. The canonical difficulty is stated on another page, where also the ruling of the Presiding Bishop will be found.

Of course the importance of the question is rather that action now becomes a precedent, than that the immediate instance affords any ground for contest. Bishop Rowe's determination to remain in Alaska is in accordance with the heroism which has characterized his whole episcopate, and which led him to decline translation to Western Colorado in 1910. It is certain that there was no other motive behind the transfer than the feeling of the Bishops that after sixteen years in Alaska, including several overland trips to the extreme North, it was right that he be transferred to a less arduous post.

But the precedent set by the ruling of the Presiding Bishop is one that may some time be a very serious one. Let it be remembered that a resolution to transfer a Missionary Bishop from one district to another involves two things: (*a*) the termination of the connection between the Bishop and the first district; and (*b*) the making of a new connection between the Bishop and a second district. The first of these must be completed before the second can become possible.

Now it is easy to see that circumstances might easily arise in which the termination of the relationship between a Missionary Bishop and his district, even without his consent, might be for the good of the Church, and the House of Bishops might deem that the requirements of a particular case might suffi-

ciently be met by the transfer of the Bishop from one district to another. We are not prepared to agree that this right should be denied to the House of Bishops, or that the failure to require the consent of the Bishop was an inadvertent omission from the Canons. It may easily have been an inadvertent and regrettable omission from the recent resolution of the House of Bishops; but we doubt whether that omission can canonically or wisely be cured in the particular manner suggested by the Presiding Bishop, since that would establish a precedent that would forbid the House of Bishops to transfer any Missionary Bishop at any time without his consent. Moreover if, either in Alaska or in South Dakota, there are any tenures of property in which any vested right appears in the name of the Missionary Bishop, an error in this particular might easily become a cloud upon the title.

But, as already stated, it is perfectly evident that the whole Church will agree with the Presiding Bishop that, under the present circumstances, Bishop Rowe ought not to be translated from Alaska to South Dakota against his will, however necessary it be to maintain the *right* of the House of Bishops to take such action. We believe there is another and a canonical way by which the same result may be obtained, and by which the rights of the House of Bishops may yet be conserved and any legal difficulty be averted. It is this:

(*a*) Bishop Rowe being at least *prima facie* Bishop of South Dakota, let him file with the Presiding Bishop his resignation of that see, in the customary manner.

(*b*) There being at least a *prima facie* vacancy in the Missionary Bishopric of Alaska, let the Rt. Rev. P. T. Rowe, D.D., be appointed to the charge of that district, as the "substitute" of the Presiding Bishop, under the provisions of Canon 10, § VI. The missionary district of South Dakota being also vacant by the resignation of its Bishop (Dr. Rowe), let the Presiding Bishop take such action as he may deem proper under the same canon.

(*c*) When the House of Bishops is next convened, there will be technical vacancies in both the Missionary Bishoprics of Alaska and South Dakota, Bishop Rowe being only "in charge" of the former. He will be eligible to election to either of the districts, though he will probably have ceased to be a member of the House of Bishops, being unable to plead "advanced age or bodily infirmity" (Const., Art. I., Sec. 2), as the cause of his resignation; but immediately upon his election as Missionary Bishop of Alaska he will at once be able to resume his seat.

With all deference to the Presiding Bishop, we venture to submit this suggestion as, perhaps, a suitable means of avoiding canonical complications and the setting of a dangerous precedent, such as may be involved in his own ruling.

We do not find that the precedent cited by the Presiding Bishop in the resolutions transferring Bishop Barker from Western Colorado to Olympia quite applies, since the possibility of his declination was explicitly recognized in the second of the resolutions and both of the resolutions would naturally be construed together. We do not question the right of the House of Bishops to make the acceptance of the Bishop a condition in the resolution of transfer; we only hold that the House of Bishops is not and ought not to be bound to make that condition, and, of course, no such condition is expressed in the resolution transferring Bishop Rowe from Alaska to South Dakota. And we cannot feel that the constitutional and canonical recognition of the right of a Bishop-elect to decline an original election to the episcopate, which the Presiding Bishop cites as the *lex scripta* in other cases, would in any sense apply to a condition which requires removal from one district as a preliminary to settlement in another.

The Oath of the Cardinals

ROME was, last week, the brilliant scene, after many years, of the elevation of a number of ecclesiastics, including several Americans, to the dignity of Cardinals. To the extent that it is deemed proper that an advisory council be perpetuated for the guidance of the reigning Pontiff, the college of Cardinals is a useful institution. To the extent that it assists in maintaining the brilliancy of the Papal court in a hostile capital, it is, no doubt, of local importance in dignifying the *imperium in imperio* at the Vatican. To the extent that the college of Cardinals, as we know it at the present time, is chiefly a development of recent centuries, it is a standing witness to the contrast between ancient Catholicity and modern Romanism.

On another page we are reprinting from the Chicago *Tribune* the oath which is taken by the Cardinals on their advancement to that dignity. We desire to point out three aspects of that oath.

First, it bears witness to the superlative degree in which the idea of the Holy Roman Church has superseded the earlier idea of the Holy Catholic Church. The Cardinal taking the oath describes himself as "of the holy Roman Church," and swears allegiance to the "holy Roman Apostolic Church." Any authority of the Holy Catholic Church over this Holy Roman Church is totally ignored. Catholicity is as foreign to the conception of the Church as herein presented as it is to the conception of Unitarians or Christian Scientists. If the highest dignitaries of this Church no longer regard themselves as Catholics, except in some Pickwickian sense which they do not even feel it necessary to reconcile with an oath that maintains the supremacy of what does not purport to be the Catholic Church, it is time real Catholics made an effort to rally the world around the flag of ancient Catholicity.

Second, we cannot discover how an American citizen can take an oath to "fight with all my zeal and all my forces" for the "honor and dignity" of papal nuncios, with whom Americans have no relationship whatever; nor how he can swear "to assert, uphold, preserve, increase, and promote the rights, *even temporal*, . . . of the holy Roman Church of our lord the Pope and his successors." The temporal power claimed by the Pope is one that extends to a supremacy over all lands and all monarchs. It has ceased to be a menace to the nations of the earth only because it has become so ineffective that it is not worthy of serious consideration.

And finally, the oath to "countenance no intervention of any civil power in the election of the Pope" proves how mistaken are they who maintain that Rome cannot change. That oath, which dates only from the present pontificate, and is based upon a "constitution" of the present Pope, not only reverses the long-continued practice which governed the election of Popes, and which was actually exercised on behalf of Austria in the very conclave that elected Pius X., but even reverses the decree of a council held in Rome in 1059 under Pope Nicholas II., which held that ratification by the Emperor was necessary to complete a Papal election. This oath to break with the past in so important a matter is the triumph of a "Modernism" which sets a precedent that may some day, under some future strong Pope, emancipate the Papacy from Romanism as now it emancipates it from a certain gross form of Erastianism. Rome changes from pontificate to pontificate, and God may even yet make her again, what once she was, and what she ceased to be when she commenced to presume upon it and to brag about it, a center of unity.

Christmas Subscriptions

FOR several years THE LIVING CHURCH has made a practice of printing in one of the issues shortly before Christmas, a page of Christmas certificates of gift subscriptions to this periodical. There has been a growing practice, and certainly a very commendable practice, of giving this practical form to Christmas gifts. It seems more feasible now, however, to print those certificates apart from the pages of THE LIVING CHURCH, and we have this year arranged them in books of seven certificate blanks each, which will be sent to any address on application. Each of these blanks is divided into three parts: a certificate to be sent to the recipient of the gift, an order stub to be sent to the publishers, and a memorandum stub to be retained. No charge is made in sending out the certificate books, and only subscriptions actually ordered, by means of the order-stub sent in to the publishers, are to be paid for, so that one assumes no obligation in asking for a book of certificates. All subscriptions ordered on those blanks begin with the Christmas number, run to the end of 1912, and are then discontinued at once without special orders.

Certainly this practical manner of making a Christmas gift last through the year, and of making it something that will be of real benefit as well as of pleasure to the recipient, is much to be commended.

ANSWERS TO CORRESPONDENTS.

G. G. G.—(1) We understand the following to be the case submitted: A., male, unbaptized, is married to B., female, Roman Catholic, by a sectarian minister. They are divorced. A. becomes a Churchman. B. is re-married by a Roman Catholic priest, presumably on the ground that the previous husband being unbaptized, the marriage was non-

[*Continued on Page* 202.]

TRAVEL PICTURES.

VIII.

EXCEPT for certain eastern districts, in Guelderland and Limburg, all Holland deserves its name: it is the Hollow Land, the Nether-land, the Low Country, lying below the sea-level, and walled round by sand-dunes and sea-dykes. But it is none the less a land of many contrasts, *circumdata varietate.* Not in costumes only, nor in features: the look of the landscape changes as one goes from Zeeland northward into Utrecht; there is a difference in the architecture; the dialect is not the same; instead of wind-blown elms, wonderful avenues of secular beeches stretch mysteriously into remote distances; and there are no longer the golden wheat-fields of Walcheren, but ampler meadows where innumerable cattle graze, with crops of beets and turnips for staples. Yet the Dutch character is unchanged; still the same sturdy independence, the same love of home, the same gracious hospitality that gives all those who profit by it a memory ineffaceably delightsome.

As the big coronetted motor-car whisked us away from Utrecht, past the majestic tower of the Cathedral, tragic in its isolation, and out beyond the Maliebaan and the old fortifications, towards the Castle of the Beeches, where our charming chance acquaintances of the Middelburg steamboat had bidden us, we were conscious of entering upon a new experience, albeit we could have fancied ourselves with life-long friends. In the dark days of the Cromwellian Rebellion, the son of a famous English poet crossed over-seas to escape from Puritan tyranny into a land of larger freedom than the "Commonwealth" afforded. His descendants, disguised only by the addition of a Dutch nobiliary particle, have intermarried with the most illustrious families of their adopted country and are now as truly Dutch as any Knickerbocker family, after eight or ten generations, is American. But they do not forget the land and the tongue of their origin; and (fortunately for stray American guests) as much English as Dutch is spoken round their table, while the latest books and magazines in the same language are at hand. I shall not forget a family dinner-party of twenty covers, where, in honour of the two American guests, all the conversation was in our mother-tongue. Reverse the setting, and I fear we could scarcely show ourselves so considerate.

The delightful eighteenth century chateau is low, wide-spreading, and homelike above all. An avenue of beeches, two miles long, leads up to it from the highway; and the park in which it stands has wonderful vistas of the same splendid trees stretching in every direction. Beyond are wide moors full of game, cultivated fields belonging to the home farm, and forests. The little village lies close to the park; and Mynheer is *Burgemeester,* the Queen's personal representative, charged with all sorts of patriarchal functions by the Government as well as with those belonging to the lord of the manor. It is good to see the beaming salutations he receives from everyone; good, too, to see Freule Margot wave a tiny hand with a *"Dag, meisje,"* to every little girl on the roadside, or to read the daily letters addressed to the gracious, high, well-born Mevrouw by the three old brothers who work the home farm, and who sign themselves always, "Your affectionate boys." Feudalism is out of date, the moderns tell us; but it is infinitely better, with its recognition of mutual duties and responsibilities, than our hard, isolating individualism.

A French Roman Catholic Bishop from Japan once visited the church whose unworthy Rector I am; and as he saw the marvellous carvings, the glory of the windows, the costly loveliness of the vestments and the vessels, but also the simplicity and severity of whatever had to do with the congregation as distinguished from what had to do with God's honour, he said, *"M. le Curé,* this is intelligent splendor!" I liked the comment, and, *mutatis mutandis,* I apply it to the Castle of the Beeches. Of vulgar, flaunting, parvenu luxury, there was not a trace; but the life there led seemed ideally domestic and peaceful, with the graces of inherited culture and acquired wisdom. Four splendid sons and one adorable small daughter make up the family. One is at the university, studying law; another is a cavalry cadet at the Dutch West Point; the younger sons are still under tutors and governors; and Margot makes sunshine all over the place, as is meet at thirteen. (Anything more entrancing than her colloquial English, with its occasional bit of slang, would be hard to imagine.) The routine of life is, of course, much the same as in an American or English country-house of equal dignity, but with less feverish excitement, less conscious effort after amusement. Sport takes a secondary place, as is right, and there is more time for thought, for solid reading, and for that art too much neglected among us, general conversation. It is a *Home,* not a *pension;* which has independence for each person living there; and I loved it.

A DUTCH DARBY AND JOAN.

A DUTCH CHATEAU—"THE CASTLE OF THE BEECHES."

Motor-cars annihilate distance; so we saw all the country round about under the wisest guidance: Utrecht itself, seat of a university and center of Dutch Old Catholicism, with a his-

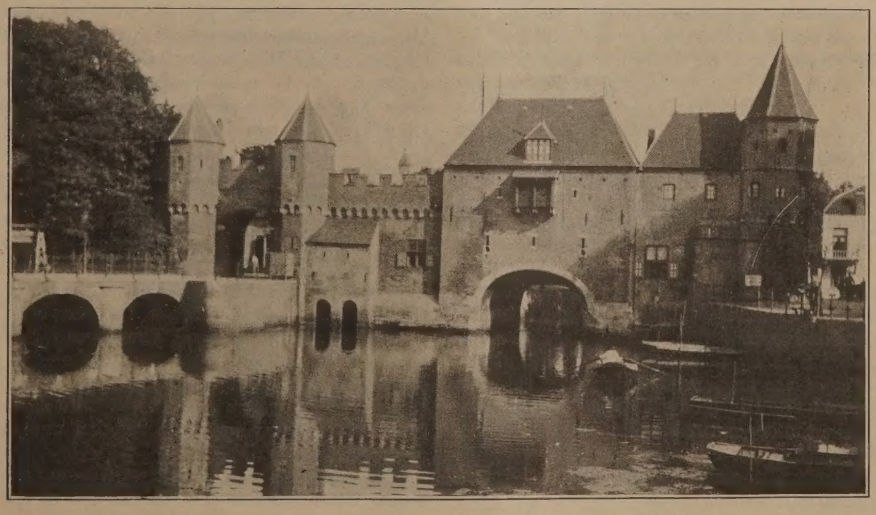
tory reaching back to Roman times; Gorinchem, where the martyrs witnessed a good confession in the time of Maurice of Orange; Woudrichem, walled still, on the opposite bank of the Merwede, with its massive brick church-tower; Loevestein, the gloomy twelfth-century island castle where Hugo de Groot, Grotius, was imprisoned so long and delivered by his brave wife's audacity; Hilversum, filled with handsome villas in formal gardens, and favorite residence of Amsterdam's *élite;* Zeist, with its Moravian colony; Soestdyk, home of the Queen-Mother, who seems all the better beloved as the Queen-Regnant loses her popularity with her people; Leuzen, with the oldest church in all Holland; Baarn, environed with green; Heizen, quaint fishing village on the Zuider Zee; and Bunschoten and Spakenburg, further eastward on the same shore, where costumes have not changed (they boast) since Charlemagne's time; Amersfoort, with its beautiful gates and towers, seat of the Old Catholic Seminary; and many a trim little village snugly settled among its dykes, by name unknown to me.

CHURCH TOWER, WOUDRICHEM.

Speaking of the Old Catholics, it is a pity that our Dutch brethren of that Communion show so little missionary zeal. Over and over I have spoken to Dutch friends about the ancient Church of Holland, with its Archbishop at Utrecht, his Suffragans and their clergy, and with a vernacular Mass, as affording a haven of refuge from Calvinism and Ultramontanism, only to be told: "I never heard of such a Church in our country!" The adherents of the "Old Episcopal Clergy" are devout and earnest people; their services are reverent and beautiful; and the right Faith and the Sacraments have unquestionably been preserved. But *cui bono*, unless to convert Holland? Years ago, some Old Catholic from the Netherlands having made a disparaging comment upon the Anglo-Catholic Communion, Bishop Coxe smiled finely, and quoted: *"Soror nostra parva, et ubera non habet"* (Cant. 8: 8). Alas for the truth of it! Now, if ever, educated Protestant Holland needs the Catholic Religion freed from Popery; and Roman Catholic Holland needs a city of refuge from the mediæval reaction of Merry del Val and the other obscurantists who speak through Pius's "infallible" lips. If only the Old Catholics would rouse themselves and evangelize St. Willibrord's regions, infinite good might come. Perhaps they will; even as our own American Church broke away from aristocratic Toryism into a sense of its national responsibility, and as the Scottish Church, tired of living in the Jacobite past as a respectable coterie of gentle-folk, is now doing glorious work in the slums and among the crafters. Haste the day!

THE CHILDREN of the peasant, alas! have laid aside any distinctive costume; they are (whether in consequence or coincidentally) nothing like so attractive as my ever-beloved Zeeusch youngsters. But some of the old people still preserve their ancient dress, and it sets them admirably. Mynheer's old carpenter and his wife, pictured herewith, illustrate it; such kind, rosy, wrinkled, sweet old faces as they have! In the fishing-villages there is costume enough, rather Frisian in type, and not very beautiful. The girls have three stages of style: up to seven, from seven to fourteen, and above fourteen. The men are still quarrelsome and ready with a blow or a knife, as in old times when Karel de Keizer transplanted them *en masse* where he thought they would be the least trouble. But that border of the Zuider Zee is almost wholly unvisited by travellers, and so keeps its proper native flavour as few other regions can.

It was all incredibly interesting; and yet, however far we went, the best of it was the home-coming at dusk, with the welcoming voices at the porch, the merry dinner-party, with Margot at my side as an undeserved delight, and Willem in his sober livery behind his mistress's chair, directing the neat-handed maids in their service; then the bright drawing-room, and tea served, after the Dutch custom, which was English too, fifty years ago; and such talk as one too seldom hears, till 10 o'clock meant bed-time for us all. O thrice, yea, four times blessed those fortunate travellers whom St. Martin guided there! O memorable half-hour, which by a happy propinquity opened magic doors to two wandering priests, and laid the foundations of a lasting friendship! Greetings over-seas, Châtelaine of the Beeches, to you and all your flock! Heaven send I see you all again next summer! PRESBYTER IGNOTUS.



AMERSFOORT.

THE SMALL THINGS.

THERE IS MORE effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, childlike spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to him, trust him, fix your eye upon him, listen to his voice, and then go bravely and cheerfully, never doubting for an instant that His grace will lead you in small things as well as great, and will keep you from offending his law of love.—*Jean Nicolas Grou.*

THE DIFFERENCE between a Christian and a heathen is, one fashions himself after his God while the other fashions his god after himself.—*Selected.*

SHOOTING OF AN ENGLISH PRIEST IN CENTRAL AFRICA

Sad Details of the Death of Rev. Arthur J. Douglas

PRIEST WAS ABOUT TO CONDUCT A QUIET DAY PRELIMINARY TO THE CONSECRATION OF THE CATHEDRAL

Conservative Leader Denounces Welsh Disestablishment

OTHER LATE NEWS OF THE ENGLISH CHURCH

The Living Church News Bureau
London, November 21, 1911

THE fatal shooting of a priest of the Universities' Mission to Central Africa, the Rev. Arthur Jefferys Douglas, in Nyasaland, by a Portuguese official has naturally caused a most sad and painful shock to many Church people in England, especially members and friends of the Universities' Mission, as well as a sense of grievous loss to the work of the Mission in Central Africa. On Saturday, the 11th inst., a cable message was received at the headquarters of the mission in Westminster from the Bishop of Nyasaland worded as follows: "Douglas died, College, 10th; particulars later." "College" here meant St. Michael's College for the training of teachers, situated in that portion of the diocese which is under the Portuguese protectorate, and of which the Rev. Mr. Douglas had been the head for the last few years. Nothing more was known here of the distressing matter until two days later, when the *Times* newspaper stated that it had received from a correspondent in Nyasaland a telegram stating that the Rev. Arthur Jefferys Douglas, a member of the Universities' Mission to Central Africa at Likoma Island, had been shot by a Portuguese official at Kango on Lake Nyasa, and that the Bishop of Nyasaland was present. On Wednesday last the *Times* published the following Reuter telegram from Lorenzo Marques:

"The British Consul here has received a telegram from Sir William Manning, Governor of the Nyasaland Protectorate, reporting that the Bishop of Nyasaland, the Rev. A. J. Douglas, and three ladies landed at Kango on the Portuguese side of Lake Nyasa, and were there met by a Portuguese official, who, after an altercation, is alleged to have shot Mr. Douglas dead. The remainder of the party returned to Likoma.

"The Consul is demanding the arrest of the official. The British Resident at Kotakota has been instructed to investigate the affair and take action."

On Saturday last a telegram was received at the Colonial office from Sir William Manning, stating that the Rev. Mr. Douglas was shot by a Portuguese official in charge of the station at which this missionary and his party landed, without any provocation having been given. The shooting was witnessed by more than one white person, and the Governor (Sir William Manning) promptly demanded of the Portuguese authorities the arrest of the homicide. Yesterday the *Times* published a telegram from its correspondent at Lisbon giving the Portuguese account of the shooting of the U. M. C. A. priest. A semi-official note published by the press states that on November 10th some British missionaries, accompanied by a number of natives from Likoma, landed at Kango. After seizing some arms and ammunition which had been confiscated, the natives set at liberty some negro prisoners, threatening with their pistols the Portuguese non-commissioned officer who was in command of the military station there. Subsequently the missionaries returned the arms and ammunition. Later, the Rev. A. J. Douglas landed, accompanied by three ladies and several natives. The commander of the station, believing that this was another invasion, ordered them to halt. This order was, however, disregarded, and he thereupon fired, killing the missionary priest. On the following day the Portuguese administrator of the district arrived and placed the officer under arrest. He will be tried by the military authorities.

It had been arranged that on Tuesday last (the 14th inst.) there was to be a general gathering of the U. M. C. A. staff at Likoma Island for the consecration of the stately new Cathedral. And Monday had been set apart as a Quiet Day, which was to have been conducted by the priest whose connection with the Universities' Mission here on earth has now come so suddenly to an end and under such terribly sad and tragic circumstances. The Rev. Mr. Douglas, who was a nephew of the late Bishop Walsham How, was formerly rector of Salwarpe, Worcestershire, and in 1901 joined the Universities' Mission and went out to Nyasaland. May he rest in peace!

At Leeds last Thursday night Mr. Bonar Lau made his first public speech since his election as Leader of the Conservative-Unionist Party in the House of Commons, and the first of the proposals of the Government which he dealt with was their determination to destroy the ancient "established" position of the Church in Wales.

Mr. Bonar Lau on Conditions in Wales

That proposal, he said, would be resisted by every means in their power. It was a proposal which had nothing in support of it "except prejudice and bigotry." Welsh Disestablishment meant "the weakening of a great Church by depriving it of its endowments, and in an age of materialism, when, if one chooses to go to Hyde Park, for instance, he will find many orators, but will find always that the orator with the largest audience is he that preaches the doctrine that there is no God." "I cannot understand," Mr. Law continued (he himself a non-Churchman), "how anyone can willingly impair, if not destroy, the usefulness of a Church which is admittedly doing a great work, and doing it with ever increasing effectiveness, a work which is indeed in the interests of Christianity, but is also in the interests of humanity."

The Bishop of Oxford (Dr. Gore), who in his politics is perhaps even a more thoroughgoing Radical than the Bishop of Truro, has also now spoken out in condemnation of the threatened spoliation of the Church in Wales, which represents, it must be remembered, the four *poorest* dioceses of the Province of Canterbury.

His Right Rev. Lordship writes to the *Times* that, though he cannot understand how the claim of the Welsh members for Disestablishment can be rightly resisted, it seems to him that the measure of "Disendowment" contemplated in the bill last presented to Parliament on the subject, which some people suppose is to be presented again next year was "a cruel measure, calculated disastrously to cripple the Welsh Church in its proper work and to divert its energies from their proper channels, and that gratuitously without any material good accruing to anyone by way of compensation." "I cannot regard the proposed bill," the Bishop concludes, "as anything but a measure of cruel reprisals, aimed at a Church which in this century at least deserves nothing but encouragement in its gallant recovery. It will be a bad day for the Liberal Party if it lends itself to be the instrument of such injustice."

In passing, it will be noticed that the Bishop of Oxford here uses the words "Welsh Church" and "a Church," and obviously meaning thereby an organized spirituality essentially apart from the Church in England. Now it may be well to point out that just there lurks the fundamental fallacy of the Bishop's position as a Radical on Welsh Disestablishment, and that of his party as a whole on the subject. There is now *no* Welsh Church in any such sense as they profess to think; the so-called Welsh Church has now been for many centuries an integral portion of the Church in England, composing four dioceses of the Province of Canterbury. Churchmen, in almost complete unanimity, rightly hold and maintain that Welsh Disestablishment inevitably involves dismemberment of the Church of the Provinces of Canterbury and York, and that it ought not to be considered, even for argument's sake, apart from the question of the "disestablishment" of the whole Church of the two Provinces of the Catholic Church in this land.

The Archbishop of York, speaking at a meeting in Yorkshire in celebration of the National Society, said that the Church had taught the State to believe in the education of the people, and the Church had a right to expect now more generous treatment at the hands of the State than it had always received. Religious thought had travelled a great distance since five or ten years ago. They were far nearer than ever to a common recognition of the two truths—one that the system of education must be more and more national; and, secondly, that in a national system there must be a place given to religion taught in the way in which religion was most likely to reach the life of the child.

Must be Religion in Education

A conference of representative members of the Presbyterian Establishment of Scotland and of the United Free body of Presbyterians has recently been held in Edinburgh to consider a scheme for the institution of a permanent chaplaincy for Presbyterian students at Oxford in conjunction with the English Presbyterian body. Dr. Robertson, who presided, said that they were sending to Oxford about 100 young men every year, and there were about 100 more Presbyterian students from other quarters. The question was whether they should hesitate to commit these men entirely to be moulded by the prevailing Christian spirit in Oxford.

Presbyterians at Oxford

"Highly as they esteemed such men as Bishop Gore, they were staggered when he held that the Episcopal Succession was necessary

to the continued life of the Church. That was a serious position for him to take, and it was painful to think of men from this country having their reverence for the past history of Scotland and their early home influence lowered by teaching of that kind."

It was finally resolved to establish a permanent chaplaincy at Oxford for Presbyterian students.

Enthronement at Birmingham

The enthronement of the Right Rev. Dr. Russell Wakefield as Bishop of Birmingham took place at the Pro-Cathedral last Friday. Just before the enthronement the Bishop was presented with a crozier for himself and his successors by Sir Walter Fisher, on behalf of the subscribers. A mitre had already been presented by some of the clergy. The crozier used by the late Bishop, Dr. Gore, was a personal gift from the Greater Chapter of Worcester Cathedral. That presented to the new Bishop is a replica, with the substitution of the arms of the diocese of Birmingham for those of Worcester. It is proposed to devote any surplus contributions to the furtherance of the diocesan music scheme, with the promotion of which Mr. S. Doyle Shore was charged by the late Bishop, with the approval of the Pro-Cathedral Chapter, and to assist in the publication of some old ecclesiastical music, at present in manuscript.

Personal Mentions

The late Commander Frederick Brine, of the battleship St. Vincent, who was recently washed off his ship by a huge wave and drowned in a gale off Land's End, was, it is stated, a grandson of Dr. Pusey.

I notice in today's *Times* that Canon Newbolt, who is making a good recovery, has left town for a short time.

J. G. HALL.

THE ELECTION OF DR. ROPER IN BRITISH COLUMBIA.

INFORMATION of the election of the Rev. Dr. John Charles Roper to be Bishop of British Columbia was printed in these columns last week. Fuller advices give details of the election.

The Synod met at Victoria on November 23rd and 24th, and twelve ballots were taken before the decision was reached. The first ballot brought forth the names of Ven. Archdeacon Augustine Scriven, Very Rev. Alexander J. Doull, Rev. Dr. John Charles Roper, Rev. T. C. Powell, and Very Rev. Frank DuMoulin, LL.D., Dean of Cleveland, Ohio. The diocesan requirements by which election requires a two-thirds vote both of clergy and of laity, prolonged the contest. At the outset Archdeacon Scriven led both in the clerical and in the lay vote. On the twelfth and final ballot, Dr. Roper received 17 of 25 clerical votes and 51 of 64 lay votes, and thus was declared elected.

IS COMMON SENSE BARRED OUT HERE?

IN TWO WEEKS the British parcels post rates to the United States will be reduced by international agreement. Then 15 pence will carry a three-pound parcel from any point in Great Britain to any point in the United States, 27 pence will carry seven pounds, and 39 pence will carry eleven pounds.

For 30 cents a three-pound parcel then can be shipped from Aberdeen to Seattle. The British postoffice will take it across Great Britain and send it across the Atlantic. The United States postoffice will carry it across this country—for 30 cents. For 78 cents an eleven-pound parcel will be carried across Great Britain and across the United States.

If on December 15th, Cousin Alexander in Aberdeen wants to send a parcel of Christmas gifts weighing eleven pounds to Cousin Bruce in Seattle he may put it in the parcels post and it will cost him 78 cents. But if Cousin Malcolm in Portland has eleven pounds of merchandise to ship to Cousin Bruce in Seattle he carries it to the express office. If he has only four pounds he may take it to the postoffice and for 64 cents the United States Government will transport it for him. Cousin Alexander in Aberdeen may send one of seven pounds for 54 cents.

The illustration is as old as the stupidity of the arrangement. Common sense is prevailing internationally. It cannot be barred out of our domestic postal law forever.

President Taft does not include the parcels post in the calendar of desirable legislation which he went over with his interviewer from the *Outlook*. Probably this was an unintentional omission. Advocates of the system hope to have the support of the President.—*Chicago Tribune*

IT IS TO THOSE who are storm-tossed in the great seas of life that God has His supreme revelations of goodness, of wisdom, and of love.—*Skeffington.*

THANKSGIVING DAY IN NEW YORK

Seven Hundred Men at Early Celebration at the Cathedral

LARGE BUT INADEQUATE SUM CONTRIBUTED FOR HOSPITAL WORK

Cathedral Trustees Authorize the Erection of New Synod Hall

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, December 5, 1911

IN response to an invitation from Bishop Greer, about seven hundred laymen attended the early celebration of the Holy Communion in the Cathedral of St. John the Divine on St. Andrew's Day, which was also Thanksgiving Day in the United States. Bishop Greer, Dean Grosvenor, Archdeacon Nelson, and other clergy officiated and assisted. Upwards of six hundred and fifty men made their communion at this service. The main point of the Bishop's address was the need of the surrender of self and means. The choir was not present; the large congregation sang familiar hymns most effectively and devotionally. Bishop Greer was much pleased with the size of the congregation and its representative character.

Special Thanksgiving Day services were held in nearly all the churches of Greater New York, and fair congregations are generally reported. The religious observance of the day was well maintained by patriotic Churchmen.

At old St. Paul's Chapel there was a recital of Thanksgiving music at noon of the preceding day. On the day itself there was the usual service conducted by the vicar, the Rev. W. Montague Geer, assisted by the chapel clergy. At Trinity church the Rev. C. R. Stetson, who will shortly become the rector of St. Mark's Church, Washington, D. C., delivered a sermon on the lack of appreciation of the true idea of Thanksgiving in great cities, especially in New York, where, he said, people had all things ready at hand and were unduly removed from nature and true simplicity. He expressed a desire that all city men might be brought nearer to the actual Thanksgiving of their ancestors, and said that the celebration of Thanksgiving Day in the churches was a hopeful sign. At the Cathedral of St. John the Divine, Canon Jones preached.

Memorial to Bishop Satterlee

It is announced that the offerings and subscriptions made at the seventy-fifth anniversary services at Calvary Church on Sunday, November 26th, will be sufficient to pay for the memorial reredos to the late Henry Yates Satterlee, Bishop of Washington, who was for fourteen years rector of the parish. Plans were drawn some time ago, and accepted, which will be worked out at once. A much needed improvement in the sanctuary will be the admission of more light into the dark recesses.

During the twelve months just ended, the immense sum of 1,235,524 days of free hospital treatment were given in the city of New York by the forty-five hospitals belonging to the Hospital Saturday and Sunday Association. Collections are taken in churches and synagogues on the last Saturday and Sunday of the civil year for the work of this society. The distribution of the fund is made pro rata on the basis of actual number of days of free treatment given by each institution. During the past year $116,000 was contributed to the association, this amount being about $25,000 more than the 1910 receipts. While the collections for the organization (which dates from 1879) have risen from $36,542 to more than three times that sum, the trustees are now trying to raise $200,000 for the needs of the dependent sick.

According to Frederick D. Greene, secretary of the association, the current expenses of the hospitals in the organization now exceed their entire income from paying patients, city appropriations, and invested funds by more than $1,500,000 annually. The report says the association has collected $2,307,986.46 since its foundation, at the low cost of 5.4 per cent. Of this amount $205,135.55 has been raised by the Woman's Auxiliary, of which Mrs. Edmund L. Bayliss is president.

Election of Cathedral Trustees

The trustees of the Cathedral of St. John the Divine met at the episcopal residence on Tuesday, November 28th. Much important business was transacted. Two new trustees were elected: the Rev. Dr. Charles L. Slattery, rector of Grace Church, and the Rev. Dr. Hugh Birckhead, rector of St. George's Church. The trustees voted to provide the salaries of the three Archdeacons authorized by the recent diocesan convention, and soon to be appointed to stimulate Church extension within the diocese.

Preliminary reports were made by the special committee on arrangements for the next General Convention, which is to meet in the city in October, 1913. It was unanimously decided to build the

proposed Synod Hall for the better accommodation of the General Convention, future diocesan conventions, and special meetings. In addition to the description printed in last week's LIVING CHURCH, it may be said that the estimated cost is now placed at $300,000. Of this amount $50,000 has already been given. Ground will be broken this winter.

Bishop Greer is quoted as saying:

"This building will be of Gothic design, beautiful outside as well as in, and will be in keeping with the architecture of the Cathedral. It will be a permanent monument to the truth that religion puts itself back of every great movement for moral and social uplift.

"Synod Hall will never be rented. It will stand there ready to be used for all kinds of religious, philanthropic, and educational meetings and other gatherings in the interest of humanity.

"Our hall will seat one thousand on the ground floor and four hundred in the gallery. There will also be a refectory and committee rooms."

Calls Meetings of Archdeaconries

Under the canon enacted at the recent convention, Bishop Greer has issued calls for initial meetings for two Archdeaconries. In Synod Hall the Archdeaconry of New York will meet on Thursday, December 14th. The organization of the new Archdeaconry of Westchester will take place in Trinity Church, Ossining, on Friday afternoon, December 15th.

The new Archdeaconry of New York will include the territory of Staten Island. The former Archdeaconry of Dutchess is consolidated with the present Archdeaconry of Westchester. The Archdeaconry of Orange comprises all that part of the diocese lying west of the Hudson river. Of the constituency of each Archdeaconry meeting it is to be noted that "Clergy canonically resident within its limits, and three lay delegates of each parish or mission station" are declared to be members. At these initial meetings it is expected that an Archdeacon will be appointed for each Archdeaconry. The tenure of office is five years, with eligibility for reappointment. The Archdeacons shall be members of the Cathedral staff, and as they are precluded from accepting work as rector or settled minister of a church or congregation, their salaries are appropriated from Cathedral funds.

Diocesan Meeting of Woman's Auxiliary

The Woman's Auxiliary in the diocese of New York held a meeting in Calvary Church, on Tuesday, November 28th. The programme for the day included the celebration of the Holy Communion and a sermon by the Rev. Theodore Sedgwick, rector of the parish. After luncheon there was a conference at which Bishop Greer presided, and addresses were given by the Rev. H. St. George Tucker of Japan, the Rev. Howard C. Robbins, rector of the Church of the Incarnation, and the Rev. George Alexander McGuire, field secretary of the American Church Institute for Negroes.

Advent Services at Trinity

The usual Advent noon services were begun at old Trinity with the following roster of preachers from chapels of the parish: On Monday the Rev. William M. Geer, vicar of St. Paul's chapel; on Tuesday the Rev. John Mockridge, vicar of Trinity chapel; on Wednesday the Rev. Dr. Milo H. Gates, vicar of the chapel of the Intercession; on Thursday the Rev. Edwin H. Schlueter, vicar of St. Luke's chapel; and on Friday the Rev. Dr. W. W. Bellinger, vicar of St. Agnes' chapel.

Bishop Carpenter to Visit America

Bishop Greer received a cable message this week from the Rt. Rev. Dr. William Boyd Carpenter. The Bishop, who recently resigned the see of Ripon, and is now Dean of Westminster, announced that he would sail for New York on November 29th. He comes to this country to lecture and for a pleasure trip. He is most pleasantly remembered by those who heard him during his visit to the General Convention in 1904.

Address Men at St. Stephen's College

At a missionary day observed recently at St. Stephen's College there was a sermon by the Rev. F. B. Reazor, D.D., '79, and in the evening a mass meeting, when Mr. Alexander M. Hadden, National Council member of the Brotherhood of St. Andrew, addressed the men on the distinctive missionary side of the Brotherhood rules, referring to two or three incidents in his wide experience among the prisoners in Sing Sing prison, where his philanthropic work is well known. The Rev. J. G. Magee, temporary representative of the Student Volunteer Movement, made a forcible plea for workers in the foreign field, setting forward the reasons why he himself decided upon China as his province of work.

Dr. Parks Goes to Virginia

The Rev. J. Lewis Parks, D.D., lecturer on Missions at the General Theological Seminary, and *rector emeritus* of Calvary Church, has accepted a call to the rectorship of St. John's Church, Hampton, Va., in the diocese of Southern Virginia, succeeding the late Dr. Estill.

LOVE ONE human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which it warms and fills.—*Jean Paul Richter.*

BISHOP ROWE TO REMAIN IN ALASKA.

BISHOP ROWE has definitely decided to decline his election as Missionary Bishop of South Dakota and to retain that of Alaska, and has so advised the Presiding Bishop. A curious canonical anomaly there arises, for it appears that the House of Bishops at its special session formally transferred him from the one district to the other, with no saving clause concerning his possible declination. The Presiding Bishop takes all the facts into consideration, however, and rules that Bishop Rowe remains Bishop of Alaska and that the existing vacancy is that of the episcopate of South Dakota.

The letter of Bishop Rowe and the ruling of the Presiding Bishop are printed below:

LETTER FROM BISHOP ROWE.

"To the Presiding Bishop of the Church,
St. Louis, Mo.

"My dear Bishop: I received due notice from the Secretary of the House of Bishops of my election and transfer to the Missionary District of South Dakota.

"Since then, I have simply committed myself to the guidance of God the Holy Ghost. I am now convinced that the decision which I have arrived at is the right one. It is, that I cannot leave my present work and accept this election to South Dakota.

"There has followed a deep feeling of relief, because the call to South Dakota thrust me into a difficult position and one that I had to face with all serious consideration and prayer.

"I know that kindly consideration for my health may have been, partly, the motive in electing me as Bishop of South Dakota. But that my health 'is not so affected as to interfere with' my work; that I am about to intercede with Congress for some remedial legislation on behalf of the natives of Alaska; and that it would be less difficult for me, in my opinion, to continue the work in Alaska, where I know and am known, where it is easier at my age to carry on work that I have had everything to do with from the beginning, than to take up new work in a new field, however attractive, are a few of the reasons which have weighed with me in coming to the decision made.

"Sincerely appreciating the sympathy, kindness, and confidence of my brethren, with all loving esteem, and kind wishes to yourself, I am, Faithfully and affectionately yours,

(Signed) P. T. ROWE,
(*Bishop of Alaska.*)"

THE RULING OF THE PRESIDING BISHOP.

The Presiding Bishop deems it his duty to take action upon this letter.

On October 27, 1911, the House of Bishops, in special session in New York City, adopted a resolution transferring the Missionary Bishop of Alaska to the Missionary District of South Dakota. The *lex scripta* of Canon 10, § III, seems to make this transfer an *actum*, by force of which the Missionary Bishop of Alaska became the Missionary Bishop of South Dakota.

But the following considerations suggest themselves:

(*a*) The *lex non scripta* or the *jus* in the case would seem to allow to the Bishop of Alaska a natural right to accept or decline the proffer from the House of Bishops, of what in its view doubtless was considered a promotion or an increased suitableness of position.

(*b*) The *lex scripta* in other cases makes specific declaration of such right, Article II., § I., of the Constitution says, "if he shall so elect." Canon 9, § I, (ii), says, "upon notice of the acceptance by the Bishop-elect of his election, the Presiding Bishop shall take order," etc. Canon 10, § II, (iii), says: "When the Presiding Bishop . . . shall have received notice of the acceptance by the Bishop-elect of his election, he shall take order," etc. It is to inferred that the omission of the words, "if he shall accept," in Canon 10, § III, is not to be construed as a deprivation of a natural right of a Bishop elected to a transfer of position to accept or decline such election.

(*c*) Recorded action has been taken in a case exactly similar, which serves to show the mind of the House of Bishops in this matter and which establishes a precedent. In the special meeting of the House of Bishops in New York City, in 1894, when Bishop Barker was transferred, those were the two resolutions adopted by the House:

1. "That the Right Reverend Dr. William Morris Barker be relieved from the exercise of Episcopal functions in the Missionary District of Western Colorado, and that he be directed to exercise Episcopal functions in the Missionary District of Olympia."

2. "That if the Right Reverend Dr. Barker shall accept the appointment to exercise Episcopal functions in the Missionary District of Olympia, his title shall be Bishop of Olympia."

Therefore, the Presiding Bishop is constrained to decide, and to pronounce and record and promulgate the decision, that there is no vacancy existing in the Missionary District of Alaska such as would call upon him under the provisions of Canon 10, § VI, to take charge of said District; and furthermore that the Right Reverend Peter Trimble Rowe, D.D., ought of right to be and still is the Bishop of the Missionary District of Alaska.

PHILADELPHIA LOSES HER SENIOR PRIEST

And Probably the Senior of the Entire American Clergy List

REV. DR. YARNALL PASSES TO HIS REST

Brotherhood Men Unveil a Tablet in Memory of Mahlon N. Kline

OTHER RECENT HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, December 5, 1911

THE death of the Rev. Thomas Coffin Yarnall, D.D., *rector emeritus* of St. Mary's Church, Hamilton Village, and senior presbyter of the diocese, occurred early in the morning of November 28th, at the rectory. Dr. Yarnall was within a fortnight of his 96th birthday, as he was born December 10, 1815, and had been in Holy Orders since 1843, so that, so far as known, he was the oldest priest in the American Church. He belonged to an old Philadelphia family, and was in his youth a member of the Society of Friends, but was confirmed in the old Church of the Epiphany, under the rectorship of Dr. Stephen H. Tyng, in 1836. He was graduated from Yale in the class of 1841. Except for about six months of his diaconate, when he was stationed at Christ Church, Williamsport, Pa., his whole ministry was spent in the one parish. He was called to St. Mary's in April, 1844, was there ordained priest in May of the same year, and continued in the active rectorship until 1898. In 1894 the fiftieth anniversary of his incumbency was celebrated, and marked by the erection of the present beautiful pulpit as a thank-offering for his ministry. Since 1898 he has been *rector emeritus,* but until his 94th year he was able to attend the services, and occasionally to take some part in them, while his scholarly habits persisted until strength and sight failed only a short time ago. He was a profound student, especially versed in Anglican theology, and a man of great intellectual power, strong convictions, and marked adminstrative ability, to which the many achievements of his work at St. Mary's bear witness.

THE LATE REV. T. C. YARNALL, D.D.

Many of the clergy of the diocese met to do him honor at the burial on Friday. The officiating clergy were the Bishop of the diocese, the Rev. George L. Richardson, rector of the parish, the Rev. A. J. Arnold, a former rector, the Rev. Charles A. Maison, D.D., and the Rev. William C. Richardson, D.D., rector of St. James' Church.

Unveil Tablet to Mahlon N. Kline

Not in a long time has there been held in Philadelphia so inspiring a Brotherhood service as that which occurred in the Church of the Saviour, West Philadelphia, on St. Andrew's Eve, marking the annual meeting of the Local Assembly of the Brotherhood of St. Andrew. The unveiling of a tablet to the late Mahlon N. Kline, who dropped dead in this his parish church, two years ago, as he was about to join in the Brotherhood's service of preparation for their Corporate Communion, gave a certain solemnity to the occasion, which was enhanced by the special service compiled for it, and printed in a really beautiful pamphlet, which showed an exquisite sense of liturgical fitness and beauty.

The service of shortened Evening Prayer was said by the Rev. James B. Halsey, chaplain of the Local Assembly. The Rev. Stewart P. Keeling read the lesson and led in the Litany of the Brotherhood, and Bishop Rhinelander officiated at the unveiling, assisted by the rector of the parish, the Rev. Robert Johnston, and the Rev. William J. Cox of St. Andrew's. The rector made a brief memorial address, after which the Bishop gave the charge to the Brotherhood, taking as his text Psalm 119: 131. A large number of Brotherhood men and others attended the service.

The business meeting of the Assembly, in the afternoon, resulted in the election of the following officers: President, Edmund B. McCarthy, St. Philip's; Vice-President, Dr. John Wilkinson, Jr., Memorial Church of St. Paul; Treasurer, Alexander F. Williamson, Holy Trinity; Chaplain, the Rev. Stewart P. Keeling, rector of St. Peter's, Germantown. The president of the Junior Department is George H. Streaker, St. Stephen's, and Vice-President, John K. Shryock, Church of the Incarnation.

Meeting of the Clerical Brotherhood

An unusually large number of the clergy attended the meeting of the Clerical Brotherhood at the Church House on Monday, November 27th, to hear the Bishop of the diocese and the Bishop Suffragan discuss the missionary responsibility of the diocese. Bishop Garland spoke chiefly of his impressions of the recent Third Department Convention, dwelling on the need for increased ministry in rural communities, the situation and urgency of the work among the colored people, and the problems forced upon the Church by the influx of immigrants into the country and also by the changed character of the immigration. Bishop Rhinelander took as his subject, "Missionary Responsibility in the Light of the Advent Message." That message, he thought, has been neglected in our own generation with consequent loss to the Church. The past and present of the Church's life are easier to deal with than the future, but faith lives in the future. The failure to rise to the missionary opportunity and the coincident failure to emphasize the Advent doctrine are symptoms of the same disease, devotion to the "*status quo.*" We know missions as imperative only when we recognize the Christian outlook as being not merely "back to Christ," nor even "up to Christ," but "on to Christ"!

Service in Memory of the late Bishop

A service in memory of the late Bishop of the diocese, the Rt. Rev. Alexander Mackay-Smith, D.D., was held in the Church of the Holy Trinity on the First Sunday in Advent at 4 o'clock. The rector, the Rev. Floyd W. Tomkins, D.D., had charge of the service, and memorial addresses were made by the Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan of Pennsylvania, the Rev. Randolph H. McKim, D.D., president of the House of Deputies, and Francis A. Lewis, Esq.

Annual Meeting of Parish Societies

On the First Sunday in Advent, the annual service of the parish societies of St James' Church and St. Timothy's chapel was held in St. James'. The sermon was preached by the Rev. L. C. Washburn, D.D., rector of Christ Church. On the Second Sunday Spohr's oratorio, "The Last Judgment," will be sung at the afternoon service in St. James', and on the Third Sunday the annual military service in commemoration of the death of Washington will be held for the First Troop of Philadelphia City Cavalry, at which time the rector, the Rev. William C. Richardson, D.D., will be the preacher.

DISEASES ARE NOT the only things that are contagious. Courage is contagious. Kindness is contagious. All the positive virtues with red blood in their veins are contagious. The heaviest blow you can strike at the kingdom of evil is just to follow the advice Sir Walter Scott gave to his son-in-law Lockhart: "Be a good man." And if you want to know how, there is but one perfect and supreme example, the life of Him who not only did no evil, but went about doing good. The stronghold of intemperance lies in the vacancy and despair of men's minds. The way to attack it is to make the sober life beautiful and happy and full of interest.—*Selected.*

THEOLOGY IS RATHER a divine life than a divine knowledge. In heaven, indeed, we shall first see and then love; but here on earth we must first love, and love will open our eyes as well as our hearts; and we shall then see and perceive and understand.—*Jeremy Taylor.*

CHICAGO BROTHERHOOD MEN CELEBRATE

Large Gathering for Annual Meeting. Plans Under Way for Great Convention in 1912

FIVE HUNDRED MEN LISTEN TO A MEN'S CLUB ADDRESS AT AUSTIN

Other Late News of Chicago

The Living Church News Bureau
Chicago, December 5, 1911

THE annual meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew, at Trinity Church and parish house (the Rev. John M. McGann, rector), was held on Tuesday evening, November 28th, and was unusually successful, in attendance, reports, and enthusiasm. Out of the 260 or more Brotherhood men in the city and suburbs, there were over 225 who sat down to supper in Trinity's spacious parish house,—this being a very large gathering. Trinity chapter, which is one of the largest in the diocese, had made every possible preparation, the members themselves having decorated the hall, prepared the tables, printed a seating-list so that every guest could go at once to his proper place, climaxing it all by waiting on the guests at supper. Every detail, even to the attractively printed menu-cards, was admirably arranged. The 35 cents' charge (which is now the rule at these Chicago suppers of the Brotherhood), could not have gone very far towards providing the turkey supper that was attacked with spirit by these 225 hungry men. Mr. E. H. Stroud, president of the Local Assembly, was present, but the Vice-president, Mr. B. H. Bekker, of Christ Church, Woodlawn, was the chairman of the brief business meeting held at the tables, immediately after supper. Mr. Bekker reported the splendid gain of over 100 per cent in the membership of the Order in Chicago, during the past year. Mr. T. H. Trenholm, of the Atonement, Edgewater, the secretary, gave a very interesting account of the Assembly's work during the year, and outlined plans of preparation for the annual convention, which will be held in Chicago on the grounds of the University of Chicago in September, 1912. Mr. W. N. Sturges gave a treasurer's report which brimmed with humor as well as with statistics, and all the addresses were filled with the zest and optimism which find such spontaneous expression among typical Chicago men. Mr. Stroud stated that he had already approached the railroads on the subject of reduced fares for the Convention of 1912, having learned that some of the difficult conditions obtaining occasionally about fares had arisen from delay in opening official correspondence with the railroad men. The plan adopted for raising the $1,500 necessary to entertain the convention is that every member of the Chicago chapters shall raise from nine other men, one dollar each, thus raising an ample fund. This plan was roundly applauded, and will be followed. The nominating committee presented the following names for officers of the new year, and the assembly elected the nominees unanimously, as follows: President (fourth term), Mr. E. H. Stroud, of St. Peter's, Chicago; First Vice-President, Mr. Arthur L. Smyly, of Trinity, Chicago; Second Vice-President, Mr. Courtenay Barber, of the Redeemer, Chicago, who is also president of the Junior Department of the Brotherhood in Chicago; Secretary, Mr. Maurice Brown, of St. Alban's; Treasurer, Mr. W. N. Sturges, of St. Peter's (third term); Chaplain, the Rev. Charles H. Young, of Christ Church, Woodlawn. The chaplain of the juniors is elected by the Junior Council, which will soon hold its annual meeting.

At the close of this inspiriting meeting, everybody adjourned to the church, where a rousing service was held, led by the fine choir of Trinity, Mr. Irving Hancock, organist and director. The rector of the parish made an address of welcome, and the other address was a powerful charge by Bishop Anderson. The Brotherhood in Chicago has rarely, if ever, in recent years, been more alive and alert than it is today.

Dr. Gunsaulus Speaks at Austin

It is a notable event in any parish life which will bring together 500 men for any purpose connected with its activities. St. Martin's Men's Club, Austin, enjoyed this rare experience at its November meeting, when the address of the evening was given by Dr. Frank W. Gunsaulus, who is generally recognized as Chicago's ablest platform orator. The parish house proved too small for this great throng of men, and all adjourned to the Library Hall of the suburb, where this eloquent address was given. Among the striking parallels drawn by the speaker was that between Gladstone and Col. Roosevelt, many points in common between these two being found by Dr. Gunsaulus. He gave Gladstone's definition of a statesman as "one who makes it hard to do wrong and easy to do right." He traced the recent victory gained by the English lower house over the house of lords to the teachings of Gladstone, "whose shadow," he declared, "still hangs over England's parliament, though Gladstone has been in his grave for ten years." St. Martin's Men's Club has had an enviable career in bringing together large numbers of men during the four years or so of its existence, but never before have any of its meetings been signalized by an attendance of five hundred. The Rev. R. H. F. Gairdner is the rector of St. Martin's, and Mr. Haynie R. Pearson is the president of the club.

Thanksgiving Day in Chicago Churches

Thanksgiving Day was marked by beautiful weather in Chicago, and its co-incidence with St. Andrew's Day enriched the services throughout the diocese generally. The offerings at the mid-day service were given to the diocesan fund for the support of aged and infirm clergy. The sum of $2,700 is needed to supply adequate pensions to the number of beneficiaries now canonically connected with the diocese. There are some beneficiaries also of the General Clergy Relief Fund in Chicago, and the offerings for General Clergy Relief from various congregations in the diocese have in recent years fully balanced, and sometimes over-balanced, the sums thus required. Many Brotherhood men and boys made their corporate communions at the early celebrations on this St. Andrew's Day. The usual donation sent to the Chicago Homes for Boys, from Woman's Auxiliary branches, was again remembered this year. Some of the South Side congregations sent donations of provisions also to the Church Home for Aged Persons, on Ellis Avenue.

Speaks on Negro Work

The Rev. Samuel H. Bishop, Secretary and General Agent of the American Church Institute for Negroes, is coming to Chicago for a few days in early December. He will preach at the Church of the Redeemer at 11 A.M., December 10th, and at the Church of Our Saviour on that same evening.

Church for Deaf-Mutes

Earnest efforts are being made to raise the funds for a parish building for All Angels' Mission to the Deaf-Mutes, in Chicago. A lot has been selected, which will cost about $3,000, and funds are being subscribed towards the purchase price, by members and friends of this Mission. The *Silent Churchman*, which is the title of the monthly paper published in the interests of this Mission, and which is edited by the Rev. Geo. F. Flick, of Chicago, assisted by the Rev. Oliver J. Whildin of Baltimore, gives each month not only the leading items of Church activities among the Deaf-Mutes, but also has a column headed "The Month's Record of the Deaf World."

Improvements in City Churches

Work on the new church at Wilmette, the Rev. J. W. Fogarty, rector, is progressing rapidly. The parish is growing in every way, under its new leadership, and the group of new buildings now in process of erection will be among the most attractive in the suburban parishes of the diocese. The latest news about the interior improvements for the Church of the Atonement, Edgewater (the Rev. Chas. E. Deuel, rector), is that the altar, reredos, pulpit, and screens, now being made in London, are approaching completion.

Lay Addresses At Evensong

Among the new departures at St. Peter's, Chicago (the Rev. W. C. Shaw, rector), is a series of lay addresses at evensong on Sundays. The November speakers were in part as follows: Mr. Malcolm MacDowell, on "Religion by Proxy"; Dr. George B. Young, Health Commissioner of Chicago, on "The Ethical Basis of Preventive Medicine"; Mr. W. S. Powers, president of the Church Club of the diocese, on "Service."

Another effort to solve the Sunday evening problem is being made at Trinity Church, where suppers at ten cents a plate are served to all who will come to the parish house, the guests adjourning to the church for evening service, after this social hour in the parish house. The project has attracted a good deal of attention in the Chicago papers, as well as from Trinity's growing clientage.

Sunday School for Deaf Children

Another addition to St. Peter's work is the formation of a Sunday school for deaf children. The work started a few weeks ago with fourteen children, in two classes. Neither signs nor finger-spelling are used. The children are taught, as they are in the public schools, to depend entirely upon reading the lips of their teachers, and their answers are given orally.

One of the most encouraging marks of progress noted this year in Chicago, is that a number of bazaars and sales, so universal at this time of the year, were held before rather than during the season of Advent.

Observance of Missionary Sunday

As requested by the Rev. J. E. Curzon, Secretary of the Fifth Missionary Department, several of the Chicago clergy, in keeping the Sunday next before Advent as "Missionary Sunday," exchanged pulpits in giving their messages. The Rev. A. T. Young of the Church of the Advent, and the Rev. W. A. Gustin, of the Church of the Good Shepherd, thus exchanged, as did the Rev. John M. McGann, with the rector of the Church of the Redeemer. In some cases the offerings were devoted to General Missions, and in other, the messages were given without any immediate appeal. The Bishop has appointed a new diocesan missionary committee of seventy-five laymen, to arouse and to increase general missionary interest throughout the diocese.

TERTIUS.

THE LATE BISHOP MACKAY-SMITH.

AN APPRECIATION.

BY THE REV. JOHN WRIGHT, D.D.

THE death of Bishop Mackay-Smith was a great personal loss to me, for I had known him from the days of his diaconate. When he was ordered deacon by Bishop Williams in 1876, I was rector of St. Matthew's Church, South Boston. One of the missions that grew out of this parish was known as Grace Church. When young Mackay-Smith had completed his year as assistant to the Rev. Dr. Huntington at Worcester, Mass., he was appointed to Grace Church. Shortly after entering upon his work he was advanced to the priesthood, and at his request I presented him. His consecrator was Bishop Paddock of Massachusetts, and the place was All Saints' Church, Worcester. The preacher was the Rev. Dr. Phillips Brooks. The latter was much impressed with the promise of the candidate and said, "Here is a young man the Church will hear from." After the service he presented him with the manuscript of the ordination sermon. Young Mackay-Smith often referred to this incident and said the manuscript sermon was one of his choicest of treasures.

The years we spent together in South Boston were the years of our unmarried life. We owned together a horse and carriage which we used on alternate days in making pastoral calls. We so arranged our preparation for Sunday that our work was completed by Friday night, so that we could have Saturday together for rest and recreation. His work at Grace Church was a marked success, for he had a way of reaching the humblest persons through his sympathy and personal interest. In later years when he returned to preach an occasional sermon, he was always greeted by a congregation that tested the utmost capacity of the church.

The greatest ordeal of his life came when he was elected Bishop of Kansas. More than once he said to me, "I love parish work and I believe I have had a reasonable amount of success in it, but I shrink from the greater responsibilities of the episcopate." Later he wrote me, "I have declined Kansas and am greatly relieved."

The happiest days of his life, as he often assured me, were those that made up the nine years he spent as rector of St. John's Church in the city of Washington. He once said to me, "I could not ask anything better than to spend the rest of my life right here."

When his election as Bishop Coadjutor of Pennsylvania was announced, he wrote me, "This information fairly prostrates me, and I need your prayers and sympathy." After a long struggle, he said, "Bishop Potter has been spending a week with me, and will leave me to-day, to return to New York, and as I part with him I shall give him my decision, and that is, I have accepted the election to the episcopate." His reluctance grew out of his conscientiousness, and this spirit he perpetuated in filling the duties of his high office. There was nothing mean or small about him. He was large-hearted and generous. He had no harsh or bitter criticisms to utter about men or measures. He thought and said the best of everybody.

In one of his last letters he said, "I have completed my new house and it will be greatly to my comfort and convenience. I have it in my mind not only to use it for myself but to leave it as an episcopal residence after I am gone." So he was always anticipating the good he might do with his private means. He preferred to minister his own charities rather than to leave that work to benevolent institutions. He could in this way see the effect and perceive the thankfulness. Many a theological student or insufficiently paid clergyman had reason to remember the generosity of the good Bishop.

I was present at his consecration and went with him on his first visitation, which was to a consumptives' hospital in the neighborhood of Philadelphia, for he said, "I want my first visitations to be to the sick and suffering." This was a motive that ruled him throughout his episcopate.

I shall always thank God that I was brought into contact with this saintly Bishop, and I believe there are thousands all over this land, that can say the same thing.

A HIGH CHARACTER might be produced, I suppose, by continued prosperity, but it has very seldom been the case. Adversity, however it may appear to be our foe, is our true friend; and, after a little acquaintance with it, we receive it as a precious thing—the prophecy of a coming joy. It should be no ambition of ours to traverse a path without a thorn or stone.—*Charles H. Spurgeon.*

OATH TAKEN BY NEW CARDINALS.

THE following is the text of the oath taken by the newly created Cardinals, as printed in the daily papers:

I, —— —— ——, of the holy Roman Church, Cardinal of —— —— ——, promise and swear from this hour hence as long as I live to be faithful and obedient to the blessed Peter, the holy Roman Apostolic Church, and the Most Holy Lord Pius X., and also his canonically elected successors. I swear to give no counsel, not to concur in anything and not to aid in any way, against the pontifical majesty or person; never to disclose affairs intrusted to me by the nuncios, or in their letters, willingly or knowingly, to their detriment or dishonor; to be ever ready to aid them, to retain, defend, or recover their rights against all.

I shall fight with all my zeal and all my forces for their honor and dignity. I shall defend the legatees and nuncios of the apostolic see in all places under my jurisdiction, provide for their safe journey, treat them honorably on their coming, during their stay, and on their return, and resist, even to the shedding of blood, whomever would attempt anything against them.

I shall try in every way to assert, uphold, preserve, increase, and promote the rights, even temporal, the liberty, honor, privileges, and authority of the holy Roman Church of our lord the Pope, and his successors. When it shall come to my knowledge that some machination prejudicial to those rights, which I cannot prevent, is occuring, I shall immediately make it known to the Pope, his successor, or some one qualified to convey such knowledge to him.

I swear to observe and fulfil and see that others observe and fulfill the regulations, decrees, ordinances, dispensations, reservations, and provisions of the apostolic mandates and constitutions of Sixtus First of happy memory and to combat with every effort, heretics, schismatics, and rebellious utterances against our lord the Pope and his successors.

When summoned for any reason by the Holy Father or his successor I shall obey, or, when detained by just cause, I shall send some one to present my excuses, to show due reverence and obedience. I shall never sell, give away, mortgage, or alienate, without the consent of the Roman pontiff, the convents, churches, monasteries, or their benefices committed to me, and I shall likewise observe inviolable the constitution of the Supreme Pontiff, Pius X., beginning *"Vacante sede apostolica,"* given at Rome on the 25th day of December in the year 1904, concerning the vacancy in the holy see and the election of the Roman Pontiff.

I swear not to receive a commission from any civil power under any pretext to propose a veto, even under the form of a simple desire, in accordance with the constitution, "Commissum Nobis," given by Pius X., January 24, 1904, and not to disclose anything, no matter how known to me, either in open conclave or to the individual Cardinals by writing or orally, directly or indirectly, before or during the conclave, and I promise to lend no help, or countenance no intervention of any civil power in the election of the Pope.

Likewise I shall observe minutely each and all decrees, especially those which have emanated from the sacred congregation of ceremonies, or those to come from it, relative to the sublime dignity of the Cardinalate. Nor shall I do anything repugnant to the honor and dignity of the Cardinalate.

SERMONS THAT SAVE.

SERMONS THAT SAVE must sound an alarm. Knowing the terrors of the law we persuade men. No glittering generalities now. No rhetorical niceties. The message must ring out like a firebell. It must echo like a drum beat before the battle. It must peal like the shrill blast of the watchman's trumpet when danger is near. It must declare the whole counsel of God. That means denunciation of sin, a clear statement of the necessity of repentance, the certainty of a judgment throne, an eternal hell for the finally impenitent, salvation by faith, and cleansing through the blood of the Redeemer.

Said the late Dr. Dale, of England, in a tone of dismay: "Nobody is afraid of God now." In other words, the true vision of the living God is fading out of sight. Humanitarianism is exalted. Mere mortality is emphasized. Hence, the spiritual sense grows dull and the doctrines which center about the atonement, and which once were the power of God unto the salvation of multitudes, are discarded as altogether too crude for these cultured times. Brothers, we must get back to the courage and faithfulness of the fathers. In those days the sword of the Spirit cut its way through to marvelous victories. Conviction was pungent. Mourning for sin meant tears and groans. Repentance involved the surrender of every sin. Conversion was a translation. People were gloriously, gloriously saved! Give us the old doctrines, the old intensity, the old power, the old victories! Give us sermons that save!—*Central Christian Advocate.*

Why the Church Must Plant Missions in Home Fields

EXTRACTS FROM A LETTER TO A CONGREGATIONAL MINISTER BY THE REV. JOHN S. LITTELL

[So constantly does the concrete question arise of planting the Church in fields already occupied by other Christian bodies, and in which only a few Churchmen are resident, and so frequently do Churchmen hesitate at what superficially seems to be an intrusion and a breach of comity, that it is a pleasure to show, from the appended letter, how tactfully one priest has met the issue.

The writer of this letter, rector of the Church at Keene, N. H., had planted the Church in two near-by towns which, like so many other New England towns, are strongholds of Congregationalism. The local Congregational minister, who belongs to the "liberal" wing of that body, and who had lately declared that "the miracles in the Gospels are not essential to Christian faith," protested against the "intrusion." The letter, of which a portion is here printed, is a frank statement by Mr. Littell of the reasons why Churchmen esteem it their duty to take such action; and is here printed as an example of a tactful yet uncompromising handling of a difficult subject.—EDITOR L. C.]

. . . . We wish unity of all who receive Jesus Christ as God and Saviour. Taking it for granted without question, that God's blessing always and everywhere rests on faith, trust, love, and a good life, and therefore that all religions have some light of the truth, we go on to say that the Father has revealed His love to man in Jesus Christ. Our message is that He is not a human person, created by union of Joseph and Mary, according to the law of man, or the will of the flesh, but the Eternal Son of God who entered our nature by the consent of the Mother whom all generations shall call blessed, and thus *became* perfect man. This seems to be the point of view of St. Matthew, St. Luke, and St. John at the opening of these three Gospels, and St. Paul also has passages which seem to support it. The Christ is thus a supernatural, miraculous, divine, and adorable Person, not a literary memory, and He has relations with us men resulting in grace, help, and love given to us.

The miracles are expected and important from such a source, and the culmination of them is Pentecost, or the gift of the Holy Spirit. This gift was in such form as to appeal to the men to whom it was given and the majority of mankind after them. The Lord deliberately chose this instrument as fitted for the service of men. Just why the apostles sent St. Peter and St. John to lay hands on the baptized, and just why St. Paul employed this same instrument verbally connected back with Pentecost, we are not informed, but we believe that they knew what they were doing, and the inference is that they were so instructed by the Saviour of the world. Anyhow, we are sure we cannot go wrong in retaining their usage. The apostles—not the converts—ordained the elders and framed the message. The men in Acts 8 and 19, who received the laying on of hands, were ordained to the discipleship of the laity, and that ordination is the right of every Christian. It has never been disused in the Church. The true history of the Church is not written in the lives of councils, leaders, or popes, but in the life of the common people in the parishes; just as scholars like Cheyney and Traill have found out that the history of man is not to be found in battles or parliaments, but in the social life of the people. The history of the Church in its parishes is good in the main, and out of it have sprung the chief benefits of civilization. We therefore see that there is now no reason why we should abolish the laying on of hands for the baptized followers of Christ. In the heart and in the Church the Holy Spirit is always at work. Christ promised that the Spirit should work to bring to men the fulness of penitence, righteousness, and truth. While sincere men have attained these without the full faith and sacraments, and other men who are not sincere may have failed of the end through misuse of God's aid when it was given or extended to them, the rule of the Christian life is that Christian men need the sacraments of Baptism, Laying on of Hands, and Communion. Sincere men who avoid the sacraments have oftentimes lost the faith individually and in bodies. The Zwinglian idea of sacraments, holding that God our Saviour does not give Himself through their means, is a new interpretation which we do not accept. It is unsatisfactory to us, not only because it contradicts our experience, but also because it sets on one side large portions of the record which are so important as indicated by location or reiteration, that they ought not, they cannot be set aside. Your Zwinglian interpretation leaves everything in the air and out of reach. Even Lutherans and Calvinists do not accept it. It seems to stand in the way of the living and loving Lord reaching down to and meeting His people in any *particular* way. It does not seem so to you, but to us it seems to render the Church bare and loveless, or else merely imaginative. Anyway, abuse of the Church has proceeded from Zwinglians chiefly, and they have rent Christianity into hundreds of sects.

When I give Communion to my people, I and they believe that it is an act of all of us in Christ, in His obedience and love, and that in a heavenly manner suited to our souls, Christ then feeds us with His Body and His Blood. This grace we approach in faith and penitence. And I should add, in prayer and obedience of life we strive to approach this grace.

The baptisms which you administer are not questioned at all. But since you received ordination only from the converts or laity, since you have not received the laying on of hands as following baptism, since you leave an open question of our Lord's virgin birth, which is declared to us as the concomitant of His eternal Sonship, since you leave something of an open question of the Resurrection, as declared by the apostles, and since you adopt the Zwinglian theory of the Communion and enforce it in your services in preference to the explanations of St. John and St. Paul, our Church feels it a duty, a privilege, and a joy and a favor to bring to ——— and to ——— something which you do not even pretend to bring. We *must* do it. I have in your town some twenty persons (who, with their families amount to about a hundred) who have received the full faith of Christ as per the record, have been baptized, and have received the laying on of hands and the grace of the ascended Lord in the Communion of His Body and Blood. I know you do not approve the proof-text method, but I refer you to the texts on the enclosed card.* The twenty odd persons whom I have in ——— believe that they are nearer to Christ the Saviour in the Communion of His Body and Blood than they could be otherwise. Therefore they have not joined your church, though some others may have done so, after much hesitation and pressure, and under more or less protest. And now they have welcomed their own Church when it has come to them. One man whom you might have taken any time these twenty-five years, has made his Communion after a lapse of forty years; others after twenty-five, twenty, fifteen years, and so on. Most of these twenty people I refer to are profoundly desirous that all members of their families might, in addition to the other blessings of their lives, receive the Communion of the Body and Blood of Christ. This is the religion of their training and of their choice and conviction. True to the principles of religious freedom which Congregationalism has often preached, they have acted on their Christian conviction and on the way they are led by liberty of conscience. I cannot see how their course can be met except with sentiments of respect for them and for our laymen who have made it possible for them, and with gratitude to God that they have followed the divine leading given in Church and Scripture.

Should your church be weakened by their action, it is still a matter for gratitude that these people have for so many years given you support and help when they were all the while ambitious for something fuller and better. And now your church is thrown upon its own resources; it can be supported by those who really believe in it. It has had time enough to secure converts enough to see to its welfare. It may be displeasing to part with a portion of its support, but in conscience and freedom it is inevitable. Should your loss be greater than you can bear, I would point out to you that you have in ——— not one, but two churches of Congregational polity, and that by your own suggestion the differences between the two—namely, the Baptists and yourself—are of insignificant importance. It would seem, therefore, that self-interest and efficiency would bring these two organizations together before either of them would be allowed to suffer; though I do not press this point nor deny the right of either to maintain the separation that exists as the result of the Zwinglian divisiveness. Whatever you decide to do in this matter, there is no reason why your unnecessarily divided condition should be made a plea that our people should abstain from the support and practice of their own religion in any way they see fit, or to make a claim upon them that they should assist you in maintaining one of the two existing divisions.

I have only the warmest admiration for your character, motives, and abilities. They are without contradiction the outcome of the work of Christ. But what I do say in addition is that every Christian community has its ancient free right to have the whole Gospel of Christ, without doubts as to the beginning or the end of it or any part of it, and with the full use of a ministry not ordained by the converts, the laying on of hands, the Communion of the Body and Blood of the Lord, in other words, those sacraments which the Saviour left in His Church for the perpetual and effective execution of His purposes of love and grace to all mankind. Without these, you are doing, at best, an up-hill work. With these, the Church which is really your own mother, in some sense, has already been able to reach men and women whom you could not reach, and the work is such that, for the extension of the Spirit of Christ, it should receive the welcome of every out-and-out follower of the Gospel of Christ. There are souls in every place who need not some, but all the aids and instruments the Lord has given us. While I trust you may be useful in the use of what you do use, I feel that the message and sacraments of the Christ which you do not use will complete and supplement all that you can do without them in their fulness, and will be of infinite benefit to those who are so ready and prepared to receive them. I think enough of you to wish to work in harmony and good-will. I wish you would see for yourself what I mean by the things I have specified. You may

* The assent words on the card are: "To what way of worship does Christ lead the Christian? Answer: St. Matthew 26:26-28; St. Mark 14:22-24; St. Luke 22:19-20; St. John 6:33-58; St. John 15:5; Acts 2:42; I. Cor. 10:16; Heb. 10:25. God so loved the world."

see them for yourself in considerable degree if you would witness our giving of the sacraments of our Lord's Body and Blood here next Sunday morning at 8 o'clock and the laying on of hands on Tuesday at 7:30 in the evening. You could do both of these without interfering with your regular appointments.

Yours faithfully JOHN S. LITTELL.

Tuesday after the Anniversary of Pentecost, 1911.

TWO PARISH PRIESTS ON A MISSION.

BY THE TWO PRIESTS.

THERE is nothing novel about a week's Mission nor is it unusual for parish priests to conduct Missions; but there were certain features in this particular Mission that make us think the story worth telling.

The invitation came to us from a small mission church in the Ozark region of Missouri, the members of the Church having met together and unanimously asked us to come. Neither of us had ever conducted a Mission, but we felt that this request was not to be disregarded. Of course it is a transgression of the rules in the books to hold a Mission in a church where there is no resident clergyman, but the circumstances in this case seemed to warrant it, and we determined to go.

The town itself is typical of such communities throughout the Middle West. The population is not more than twelve hundred. The railroad forms its main street, the post office, stores, and hotels lying along the tracks on either side. There are no manufacturing industries of any sort. The place is a trading center for farmers and this trade is its sole industry. It is well (too well) supplied with churches, Roman Catholic, Lutheran, Methodist, Baptist, Campbellite, Holiness (?), and our own mission of some forty people all told, including the children. Apart from the public school, which we found to be in most excellent condition, there is no general community interest. The social life seems to center in the various lodges, which are numerous and strong. Religion seems to be at a low ebb, and the various churches are on none too friendly terms with each other. In short the religious and social conditions are precisely such as may be found in a thousand such towns, and the Episcopal Church, though containing some of the best people of the community, is not able to cope with the situation in any adequate way. In fact it is the pariah among churches. This, too, is a typical condition.

What sort of Mission, then, could we have to such a community? What message could we bring, and by what method could it be proclaimed? Obviously, we had to aim at two things; first, to deepen and strengthen the spiritual life of our own people; and secondly, to present the fulness of the Catholic Faith in the most loving and most evangelical way we could. The religious situation in both Church and community, showed plainly the need of a Mission of the Love of God. Such, accordingly, our Mission should be. Not a controversial word should be spoken, but on the other hand there should be no milk-and-water gospel. It should be the strongest sort of presentation of the Catholic Faith, with the Love of God as the central theme, binding it all together.

This is the method we worked out. Each morning we began with two celebrations of the Holy Eucharist at 6:30 and 7. Thus we each received the benefit of doing the great priestly act, and we were able to afford a few people the opportunity to be present at the earlier hour, for whom the later hour would have been impossible. At the later celebration a five-minute address was given.

Each forenoon we spent in visiting, going everywhere together. First we visited the school, where we were most cordially received, and were asked to say a few words in each room. We visited the homes of all our own people, in every case saying a prayer and blessing the household. We also visited, so far as possible, the place of business of every man who came to the Mission. This visiting we found to be a most important part of our work, and before the Mission closed, it had brought perceptible results.

Every afternoon at 4:15 we had a Children's Mission, conducted strictly according to the Cathechetical method, using the manuals and hymns published by the Order of the Holy Cross. We were in the happiest relations with the children from beginning to end. Only one of us had had previous experience with this method, but we followed directions implicitly and found that we were able to carry it out without difficulty. It was really wonderful to see the earnestness and reverence of these children, most of whom had never been in the Episcopal Church before, and although they came direct from school, after a long day's work, their order and deportment were so perfect that we did not have one word to say on that subject during the entire Mission. The Children's Mission closed with a simple festival on the last day but one (Saturday), the great feature of the service being the baptism of four children who had attended the Mission.

At the night services we had all sorts of people. The majority were not Churchmen and some had never known anything of the Church at all. One old man and his wife had never before heard of the Episcopal Church nor seen the Prayer Book. Many were members of the various Protestant bodies, some of no religion at all.

We did not use the Prayer Book at these services. We had Mission hymns, such opening devotions as we thought best, and a sermon, followed by an instruction, each night. And after a hymn during which any might go out who wished, we had a very short prayer meeting. Scarcely any one ever went out. We allowed a half hour each for sermon and instruction, and the subjects were arranged in pairs; for example, sermon, "The Good Shepherd"; instruction, "How to Repent"; sermon, "Sons of God"; instruction, "Holy Baptism." And in order that it might be perfectly plain that it was the message that counts and not the preacher, we alternated throughout, the one who preached one night giving the instruction the next. This plan we found to work well, and it had just the effect we wished. Also, at the night services, when one was doing duty in the chancel, the other was always in the congregation, generally down by the door.

One night we went down on the main street and preached from the band stand. Without any urging on our part, eight persons (nearly one-third of the communicants of the Church), were in the band stand with us to help in the service and especially in the singing.

We have described our method at length, not because of any novelty in the method, but because of the sort of community and church in which it was used, and because it was carried out by two priests who never before had held a Mission, either together or singly.

Now, what were the results? As nearly as we can figure, ninety-four per cent of all the communicants made their communions during the Mission, some of them several times, a few every day, and all with evident signs of devotion. Indeed, we omitted the instruction that we had planned to give on the Holy Eucharist, because we could plainly see that our Lord was doing His own teaching, and we should be more apt to do harm than good. It was wonderful to see the increase of devotion to our Lord and growth in the practical apprehension of His sacred presence.

There were seven baptisms, and three, previously baptized in other bodies, were publicly received, an increase to the number of baptized persons of approximately 20 per cent. One person, previously confirmed, made her first communion. Five adults, two of whom we baptized and three publicly received, were prepared and made their first communion and will be confirmed very soon. Two others, and possibly more, will also be confirmed at the same time. (As we read the proof, the news comes that nine were confirmed to-day and others are thinking of it.)

Sixty-two children were enrolled in the Children's Mission, and we could not but believe that an impression was made on many of these young hearts that will not be effaced. A possible vocation to the priesthood was disclosed, and that in the heart of a boy who had never known anything of the Church before. Of course, only time can show whether this is a true vocation. At any rate we have every reason to believe in the sincere and true conversion of this boy of about the age of eleven, who showed uncommon aptitude for spiritual knowledge.

A men's meeting was held, with an attendance that every one said was much greater than the most sanguine could have expected. All sorts were there, men and boys, some of them, as we could plainly see, in whose lives religion had no place, and as they went out we could see that they had been profoundly moved. And in the community at large we believe that much prejudice against the Episcopal Church has been removed, and some seed sown which may bring forth fruit, how, we dare not try to foretell.

Certain results came to us, the Missioners. We received a new revelation of the directing power of the Holy Ghost. We were convinced of the power of the message this Church has

to deliver when proclaimed without controversy, and in a positive, constructive, and, above all, loving way. We learned too that there is a real, living, Catholic Faith and Devotion under the seeming Protestantism of the denominations, to which the Missioner may confidently appeal. And we had daily demonstration of the power and wisdom of our Lord's own method, when He sent His disciples out *by twos*.

There were many things in the Mission of which we cannot speak, as indeed there must, in every mission, be experiences too sacred for description. Of this side of it we can only say that the last day of the Mission alone was sufficient reward for the trials and disappointments incidental to our past years in the holy ministry.

We make this record of seven days' mission work and mission preaching, not because of any peculiar or novel features or methods in the conduct of the Mission, but because into a typical country town, into a typical, small, and somewhat disheartened mission church, two of the diocesan clergy, were able to go, though untried and untrained in this work, and find therein a field ripe for the harvest, a people eager for the message of the Love of God as this Church can give it in its fulness.

Perhaps it may be that in every diocese diocesan missioners can be found, parish priests, who, under the direction of their Bishop, might be able to go out once or twice a year to the country places. We believe that such work would be abundantly fruitful, and would do much toward breaking down the almost universal prejudice and hostility against the Church.

ANSWERS TO CORRESPONDENTS.

(*Continued from page* 191.)

sacramental and voidable. May A. now contract another marriage and be married by a priest of the Church?

Our answer can only be in the negative, for Canon 39 distinctly provides that "No minister . . . shall solemnize the marriage of *any person* who has been or is the husband or the wife of any other [divorced] person," etc. Yet many theologians would hold, as evidently did the Roman Catholic authorities, that the marriage of a baptized with an unbaptized person, not being sacramental, is not subject to the Christian law of the indissolubility of marriage, and that both parties, being divorced, are free to marry again. The question is a very difficult one and has never been positively decided by the Church Catholic. The Roman clergy frequently re-marry under such circumstances, and we have known it to be done by our clergy; but under the present Canon they are clearly prohibited from doing so.

S. B.—The Paulist fathers in the Roman Communion make a specialty of propaganda among other Christian people, of whom they are fond of speaking as "non-Catholics"; but so far as we know, their membership is not confined to converts.

E. S. M.—A correspondent states that Mother Kate, authoress of *Memoirs of a Sister of St. Saviour's Priory*, is still living and at the head of the St. Saviour's Priory branch of the Community of St. Margaret at Haggleston, London.

M. D.—Certainly it is not allowable to replenish the chalice from unconsecrated wine when that consecrated is seen to be insufficient. The rubric sufficiently indicates the celebrant's duty in such a contingency.

(2) If on the Sunday within the Octave of All Saints', the All Saints' Day service be repeated, the color would be white; but if the service were that of the Sunday, it would be green.

E. W. C.—The late Rev. Dr. A. W. Little was originally a Methodist but not a minister in that denomination.

LOVE'S MYSTERY.

"There is no night," you said: and yet the moon
Fell ever into shadows wan and gray,
At the faint, farewell whisper of the day;
The nesting things were hushed—not a brief tune
Drifted beneath the rising of the moon.

A fragrant stillness reigned, save for a few
Enshrouding noises, kindred of the dark:
No human note, although my ear did hark;
The sky from silver sank to sombre blue.
"My friend was wrong," I said aloud of you.

And then one night I loitered on a stair,
And all the blunders of mistaken years
Swirled in my heart with loneliness and tears:
When suddenly a flaming torch did flare
Athwart my world of bitter, sordid care.

And, somehow, in that dazzling, flooding light,
That in a torrent everywhere did roll,
Enveloping my hunger-stricken soul,
I cried to God, "Behold, in all my sight,
Nay, nevermore can there be any night!"

LILLA B. N. WESTON.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE GENERAL SOCIAL SERVICE CONFERENCE.

CONCERNING the recent Conference of Social Service Secretaries in Chicago, the Rev. Frank Munroe Crouch, field secretary of the Church's Commission on Social Service, has this to say:

"Viewing the conference as a whole, it would seem that its chief defect lay in not formulating a clear-cut social service program along some few lines, and putting the program up to the various churches as an authoritative declaration and platform for coöperation. It is indeed just here that social service on the part of the churches is weak: the spirit, as this conference proved, is present, but the intelligent plan is lacking. To select from the multitudinous demands and opportunities for social service some few principal lines for immediate action, and to see such a program through, is the need not only of an interdenominational organization but of the denominational organizations in general. Social service is in the air in a double sense: it has not yet got its feet on solid ground.

"The social problem which confronts our country today is more than an industrial problem—a class conflict between labor and capital. The controversy between the employer and the worker is focalized in the city. But the problem of the countryside and the country town has as yet been barely touched. Until social workers, whether inside or outside the Church, recognize generally that our social problem is rural as well as urban, and that the two phases are necessarily interrelated, our social work must halt on one foot. The rural community has its special problems, which are not the problem of employer and employed, but of the worker who is his own boss—the farmer who owns his farm and must make a living out of, and live his life on, his own acres. Until we realize that the welfare of the agricultural worker is just as vital to our national welfare as is that of the industrial worker, our social effort must be lop-sided. An adequate program for social service must include city and country as co-partners, each with its own problems, to be solved in their own way.

"But if the Chicago conference failed in formulating a simple and definite program for common action, the provision for a secretarial cabinet which will permit of collaboration between executive officers of various denominations, should prove a long step in the direction of greater practical efficiency. The state conference also recommended at Chicago should serve as a practical means of coördination of social activities over their respective jurisdictions."

EFFECTIVE WORK FOR IMMIGRANTS.

During the past year the North American Civic League for Immigrants has devoted the greater part of its energies to four phases of the immigration problem: namely, (1) the protection of immigrants at the ports of entry and at several railway terminals; (2) the education of immigrant adults and children; (3) the furnishing of information and advice to immigrants resident in industrial communities; and (4) the creating of an intelligent public interest in immigration matters.

At the ports of Boston, New York, and Philadelphia, agents of the league have met steamers and endeavored to protect immigrants from fraud and exploitation. Of this work William Williams, Commissioner of Immigration at Ellis Island, has said in a report: "During its short existence this organization has been most active in its good work, and, incidentally, has caused to be prosecuted and punished some of the clever swindlers who thrive on the miserable business of fleecing immigrants after they land." Similar protective work has been conducted at railway terminals in the above named cities.

The league has coöperated with the public school authorities of a number of cities in a campaign to popularize the evening schools and to provide elementary instruction in civics for recent immigrants. Illustrated lectures in English and in foreign languages have been delivered on civic topics in the public school buildings of twelve cities, including New York, Philadelphia, Boston, and Jersey City. The gist of these lectures has been published in pamphlet form as "Messages for New Comers to the United States." Printed in English, Hungarian, Italian, and Yiddish, these have been distributed among immigrants at steamship docks, and published by the school departments of several cities for use in evening schools, and by the

public libraries to forty-three cities for their circulation shelves and reading-rooms. They are referred to in the report submitted by William H. Maxwell, Superintendent of Schools for the City of New York as follows: "I wish a copy of this pamphlet could be put in the hands of every foreigner in our evening schools." Furthermore, the league has been instrumental in securing conferences of teachers and school superintendents on the problem of the foreign child in the public school and has coöperated with the public schools of New York, New Jersey, Illinois, and Massachusetts in placing newly-arrived immigrant children in the schools.

The league has assisted many immigrants with information and advice regarding such matters as naturalization, employment, collection of wages, industrial accidents, etc., and in a number of cases has acted as intermediary between employer and employee to promote industrial harmony.

Representatives of the league have addressed church organizations, patriotic societies, and other bodies on the work of the league, while conferences have been held with industrial leaders, educators, and social workers, in an endeavor to arouse an intelligent interest in the problems of immigration and to devise methods for their solution. As a result, the coöperation of many organizations and individuals has been secured and a number of auxiliaries of the league have been formed. Individuals and societies interested in the Americanization of the immigrant are requested to correspond with the Secretary, Mr. Leslie Hayford, 173 State Street, Boston, Massachusetts.

THE NEW YORK COMMISSION.

As already stated in THE LIVING CHURCH, the Social Service Commission of the diocese of New York, which was created by canon of the last Convention, has elected its officers. According to the provision of the canon two members are to be elected each year to serve four years, and no one to be eligible for reëlection until one year after the expiration of his last term. At the first meeting of this commission, provided for by the canon, the period of holding office was arranged for by lot, and it fell as follows: Rev. John P. Peters, to serve 4 years, Rev. George Wm. Douglas to serve 3 years, Rev. Alexander G. Cummins to serve 2 years, Rev. R. P. Kreitler to serve 1 year; Mr. A. A. Mitchell to serve 4 years, Mr. R. Fulton Cutting to serve 3 years, Mr. John M. Glenn to serve 2 years, Hon. John K. Sague to serve 1 year.

The assessment on the parishes of the diocese for the diocesan fund this year, which would have amounted to $3,000, has been remitted; but by the action of the convention, each parish is asked to contribute the same amount as the assessment for the work of the Social Service Commission. On the floor of the Convention approximately $2,000 was raised by individual subscriptions for the same purpose, which will be increased to $2,500 or more; and the Commission will have, therefore, at its disposition for the first year of the work, a sum which is estimated at not less than $5,000. It is its purpose to put this work on a permanent and businesslike basis, by the engagement of an executive secretary, with a view to the regular organization of the whole diocese and the parishes thereof for social service work as part of the mission work of the Church.

THE SAN FRANCISCO SITUATION.

Here is an interesting account of the San Francisco situation from the pen of a valued correspondent:

"Last Tuesday we completed our municipal election and our new scheme has begun to be tried out.

"First, our municipal election. About a year ago we amended our charter so that if any candidate received a clear majority at our primary, that candidate was thereby elected. If no one received a majority then the two with the largest pluralities should be the candidates. This does away with the three-cornered fight, which put our former Mayor McCarthy in power. This year he received within two thousand of his vote of last election, and yet was overwhelmingly defeated because there was no third candidate. The scheme has worked admirably, and we have a very high class of officials elected.

"Second, the amendments to the constitution. Last month the people of the state accepted the constitutional amendment providing for the recall of all elected officials, including judges. This amendment was carried by an overwhelming majority. The majority surprised most of us and put our people on record as in favor of the progressive principles. The initiative and the referendum also carried; woman suffrage by a small majority. It is currently reported that the anti-suffrage people are going to put the initiative into practice and are going to introduce a bill withdrawing suffrage from the women. It is interesting for me to see that many of our leading reformers are very much alarmed over the women's vote. They seem to think they will be swung into line by the silver-tongued orators of the machine and be cajoled by empty promises.

"To sum up. Our direct primary has worked well and the people showed by an overwhelming vote their confidence in Governor Johnson and his progressive Legislature."

"THE CHRISTIAN SOCIALIST" for November 9th was called the *"Protestant* Episcopal Edition," being given over to a series of articles by prominent Bishops and priests of the Church. The opening article is by Bishop Spalding. It is entitled "Socialism and Christianity: Supplementary, Not Contradictory." Other articles are by the Rev. Messrs. Edward M. Duff, of Buffalo, Bernard Iddings Bell, Oak Park, Ill., and W. D. P. Bliss. Mr. Bliss' sermon is a strong one on "The Social Faith of the Holy Catholic Church." He thus answers the question: "What is the Catholic Social Faith? What is the right relation between the individual and society?":

"1. The Atomic, the Individualistic or Protestant theory, that the individual makes society.

"2. The converse of this, the Patriarchal, the Paternal, the Roman theory, that society makes the individual.

"3. The truly Catholic or Christian Socialist theory that neither does the individual make society, nor does the society make the individual, but that God makes both the individual and society."

In an opening note the editor of the paper (the Rev. Edward Ellis Carr), has this to say in a "Greeting to Priests and Laymen of the Church":

"We present you this splendid collection of articles on Socialism from priests of the Church with the hope that you will carefully read them all and ponder them honestly. We are perfectly willing to trust Socialism to the Christian conscience when Socialism is fairly understood. As Socialism now polls over ten million votes in the most highly civilized nations of the world—representing over fifty million men, women, and children—and is increasing in power and numbers rapidly, shaking thrones and forcing world-wide reforms, it is high time that Christian men and women, who are responsible before God for the right use of their influence, should thoroughly study the Socialist principles."

REGISTERING WOMEN VOTERS IN CHURCH.

According to a Los Angeles despatch, to insure the registration of many women who, it is believed, would not otherwise become qualified voters before November 9th, the time limit for registering for the city elections on December 4th, arrangements were made to have registration clerks in attendance at the prayer meetings at various churches in the city. Members of the Women's Progressive League were back of the movement. The same despatch said: "Registration of women in this city is proceeding more rapidly than that of the men. Between 3,000 and 4,000 are being registered daily. It is believed that 70,000 were registered by the night of November 9th. Dy December 1st the number was put as high as 85,000.

SOCIAL SURVEYS

are the order of the hour. "Knowing One's Own Community" is the title of Carol Aronovici's pamphlet in the series issued by the Unitarian Department of Social and Public Service. In seventy-seven pages this trained social worker tells how to make a really useful survey of small communities. It is more helpful than the blanks that are issued, because it explains the reasons for the questions it suggests.

TIN CANS are at a premium in Knoxville, Tenn. Boys in all parts of the city are busily and energetically at work clearing streets, alleys and private premises of tin cans and other debris. This activity is due to the announcement that the *Sentinel* will give a goat, harness, and wagon to the boy delivering the greatest number of old tin cans gathered from premises and thoroughfares in that city. The prospect is that Knoxville will soon be cleared of all its old tin cans.

AT THE RECENT meeting of the Minnesota State Conference of Charities and Corrections, held in Duluth, the Rev. Frank Durant, of Christ Church, Hibbing, Minnesota, gave an interesting address on "Opportunities for Social Service in Mining Towns."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ORDINATION OF SECTARIAN MINISTERS.

To the Editor of The Living Church:

YOUR editorial on "That They Lay Hand Suddenly on no Man" interests me greatly. It is certainly logical from the point of view. As one who nearly a quarter of a century ago traveled the road from denominationalism to the Church I think I am in a position to appreciate the situation, and also to take exception to certain assumptions which you are pleased to make.

It seems to me that it is a mistake to put all denominational ministers who knock at the door of the ministry of the Church in the same class. Some of them doubtless are ill prepared when they apply for holy orders, and therefore the precaution to "lay hands suddenly on no man" is always in force. But to make no distinction whatever between postulants from the ranks of the denominational ministry, to my mind, is most unreasonable. Not a few of them are far advanced in intelligent Churchmanship long before they knock at our doors. Their conversion is not sudden. Some of them have had the matter under consideration for years. They have read and re-read Church history; they have studied liturgies, and have became so familiar with the Book of Common Prayer that if called upon in an emergency they could conduct the choir offices as unerringly and reverently as many a man trained in the Church and admitted to orders.

And why should it be thought so incongruous to place such men in temporary charge of weak parishes or missions when no others are available? They assume none of the functions of the ordained priest. They quite understand their position. They are quite willing to wait a reasonable length of time for that high preferment. Yet they are ministers in no mean sense. They have not ceased to be *servants* of Christ; and their ministry has been "blessed by Almighty God," as you yourself admit. Why should they be required wholly to renounce their ministry while they are waiting for priestly advancement? "What God has cleansed, call not thou common." Are we not in danger of falling under that condemnation in our attitude toward denominational ministers who seek entrance into the ministry of the Church? For "the ex-minister to have to regard his previous work as an unauthorized invasion . . . of another man's canonical rights," is a lesson which it seems to me no self-respecting minister would ever care to learn. He ought not to be asked to learn it. The only regret with which he may look back on his past ministry is its inadequacy and his own short comings. Making such arbitrary conditions of admission to the ministry of the Church as you propose is, in my view, the very best way in the world to keep the best men out of the Catholic fold. And it would make it impossible for one of them to bring his congregation with him if he should try. The Bishop ought indeed to know his man before admitting him as a candidate for priest's orders. Mistakes have doubtless been made by undue haste. But the fault is not in the system. If unworthy or unfit men have been prematurely received and placed in charge of congregations, it should teach our Rt. Rev. Fathers to go slower. But that is no reason they should keep the bars up so high as to keep the best men out. We have not so many well equipped men in our ministry that we can afford to draw the line too sharply. Far from looking suspiciously on faithful men who are willing to give up loyal congregations for the sake of receiving priestly orders, let us rather say and do everything within the bounds of right and reason to encourage them to come to us, and if possible to bring their congregations with them.

Rochester, N. Y., November 27, 1911. EVAN H. MARTIN.

THE APPORTIONMENT.

To the Editor of The Living Church:

THE communication of Rev. Dr. C. Ernest Smith, in your issue of November 25th, on the new scale of missionary apportionments, is calculated to convey a wrong and discouraging impression. The apportionment has not been "so suddenly and largely increased" as Dr. Smith seems to think.

We fear Dr. Smith is losing sight of the fact that this year, for the first time, what the Sunday schools and Woman's Auxiliary give in each diocese for General Missions will be credited to the diocesan apportionment. Bearing this in mind, the apportionment in many dioceses will be but slightly increased.

Let us take the diocese of North Carolina as an illustration. Last year the diocese was apportioned $2,100. It paid $2,540.50. The Sunday schools gave $1,318, and the Woman's Auxiliary gave $803.50. The diocese gave last year through these three sources $4,662. The diocesan apportionment this year is $4,820, only $158 more than was actually given last year.

This only shows that the increase in apportionments is really not so great as would at first appear. In nearly all the dioceses what the Sunday schools and the Woman's Auxiliary give for missions will help no little in meeting the diocesan apportionment. Let the diocesan missionary committee or the parochial missionary committee ask the congregation, the Sunday school, and the parochial branch of the Woman's Auxiliary in every parish each to raise a definite sum towards the apportionment to the parish, and they will try to do it. Something will be gained by asking each to raise a definite amount. MILTON A. BARBER.

Raleigh, N. C. *Rector of Christ Church.*

"RETREATS FOR LADIES."

To the Editor of The Living Church:

I HAVE often noticed in the announcements of retreats that the good fathers-in-charge insist upon using the phrase, "Retreat for Ladies." Why not use the good old-fashioned term, "women"? It may seem a small thing, but this word means so much more to most of us than the term "ladies," which smacks of the deplorable "exclusiveness" of our day. I wonder how others feel about this?

Yours very truly, AMY STANFORD.

"The Elms," Ipswich, Mass., November 24, 1911.

ARE WE TOO "COMPREHENSIVE"?

To the Editor of The Living Church:

I SPENT an evening recently reading through copies of your paper covering the past four months and the impression made by the various communications during that period read in a few hours' time prompts this letter. I realize fully the fact that neither the wishes nor the opinions of one man can have much weight or effect, nevertheless I beg leave to express my own because I believe they are shared by me in common with many others within and without the Church.

Much has been written regarding the character of the Church, her name, the real presence, the nature of the Eucharistic service, sacramental Absolution, and many other similar questions. Bishops priests, and laymen have affirmed and submitted their briefs in support of their positions. Bishops, priests, and laymen have denied and submitted their briefs likewise. Neither side has convinced the other and no one expects this result. Discussion of these questions is of value but there is a limit to that value, and discussion for the sake of discussion is without profit and, moreover, results in much harm.

These same Bishops and priests are teachers and leaders, and layfolk depend upon them for the truth. Now if our leaders cannot agree, how are we to know the belief of the Church? It seems to me that these questions are far too important for the Church to leave us longer in doubt as to where she stands regarding them. We are, as it were, a house divided against itself, and if we within are uncertain as to the attitude of the Church towards such vital questions, what must be the condition of those without?

The Federal Government does not allow the citizens of the several states to place their own interpretation upon the Constitution; on the contrary it interprets it for them, and they can accept that interpretation and remain citizens, or reject it and withdraw. *They are however given the chance to make an intelligent election.* Will the Church do less by her people? Better far for all concerned that we have an undivided house than this uncertainty with the never ending contradiction.

And when the various questions are definitely answered, I plead for loyalty on the part of all the Church's members, and if that loyalty demands my going forth, I will go. No one has the right to remain in the Church as a traitor and disturber. If we within have no particular right to demand an answer, have those without no claim upon us for the truth?

We now appear uncertain as to what the Church actually stands for. Is this condition to continue forever? THOMAS H. SIMES.

Portsmouth, N. H., November 24, 1911.

"FINIS."

To the Editor of The Living Church:

I CANNOT refrain from writing in praise of your occasional words in the Correspondence Department, to wit, "The Discussion on this Subject is Ended in this Number."

We are loath to reach the word "Finis" on the last page of a thrilling novel and we know that nothing really ever ends—the end is but the new beginning. A maiden lady once remarked when an innocent man was indicted for murder: "Well, I'm glad to have it settled." Real settlings come seldom in this life. But I am glad you put an end to "unprofitable discussions," for they are discordant and a flesh-weariness. It is a breach of etiquette for correspondents to abuse the privileges of your hospitable columns. The days of controversy we thought had passed and yet now and then some old-

timer wafts us reminiscences of the gloomy epithets of Duns Scotus and the indecent revilings of Milton.

We do not desire a recrudescence of the Martin Marprelate pamphlets! Plutarch relates of one Termerus that he "killed passengers that he met by running with his head against them"; we have, it appears, modern imitators of the "Termerian Mischief." The proverb says that a calf, given plenty of rope, will end his life ingloriously. But I thank you for sparing us often such bovine tragedies. One who is vitally active in work for the Master will find short time for controversy. The saintly Liddon in his strongest arguments is invariably dignified; and what reserve in Hooker, in Keble, and in Gore! Yours sincerely, A. M. FARR.

St. John's Church, Powell, Wyoming, November 25th.

CONDITIONS IN THE ROCKY MOUNTAIN STATES.

To the Editor of The Living Church:

CHURCH people who wish to know conditions in the Rocky Mountain states are earnestly advised to read in the *Saturday Evening Post* of November 25th, "The Autobiography of a Small Homesteader in Wyoming." The information there given is reliable. Possibly in Utah twenty-two acres of arable land out of one hundred and sixty is too small an average; but, on the other hand, all land on Indian reservations must be paid for at $1.25 an acre. The impossibility of local self-support for the Church is made clear, and it is also certain that the Church has a duty to thousands of men like the "small homesteader" who writes this most valuable description, which she is not now meeting.

Yours faithfully,

Randlett, Utah, November 24, 1911. F. S. SPALDING.

DR. ADAMS ON CHRISTIAN SCIENCE.

To the Editor of The Living Church:

MAY I be allowed to add my tribute to the value of the late Dr. Adams' work, *Elements of Christian Science*, to which attention was recently called in your book review columns? Ten years ago an old clergyman and former pupil of Dr. Adams lent me his copy and it made such an impression on my mind that I determined to own a copy of it myself. This I managed to do, though with some difficulty, as the book is out of print. I had always been an admirer of the late Bishop Thompson of Mississippi and eagerly read everything of his I was able to beg, borrow, or buy. I was informed that he was Dr. Adams' special pupil, one into whom he had poured the riches of his mind. While reading *Elements of Christian Science* I could not fail to observe that this was one of the wells from which the Bishop must have drunk deeply. I have read the book through twice and portions of it several times. A few years ago someone called attention to it in the *Church Standard* and proposed that it should be republished as a memorial of Dr. Adams, but nothing was done. It would be a very good thing if some competent scholar should revise it in the light of more modern psychology, not altering the text but by means of footnotes. Last year I gave my congregation a digest of its first division, on the Constitution of Human Nature, and I have just finished another series on the Conscience. I tell my hearers frankly that what I am giving them is but a condensation of what Dr. Adams wrote. I do not know how much the congregation carried away with them, but the making of the digest proved very beneficial to me. Respectfully yours,

La Grande, Ore., November 29, 1911. UPTON H. GIBBS.

MIXED MINISTRIES.

To the Editor of The Living Church:

I HAVE read with amazement, and also with amusement—if that feeling is permissible in regard to so serious a subject—an address on Unity, which I find in your paper of December 2nd. If it be indeed, in our day, "impossible for men to agree on the conception of the ministry," of how very hopeful a temper the speaker must be, when he appears to think that "all would accept a clergyman ordained by an Episcopal Bishop, a Presbyterian, a Methodist, a Baptist, and representative of other communions." This certainly would make of the ministry, what Bishop Anderson said was the condition of American Christianity—"a heterogeneous conglomeration of irreconcilable traditions." Where is the "Church" that would accept such a ministry? Among the reasons for rejecting it would be—if we may accept a recent pronouncement of Australian Presbyterians—the "Episcopal Bishop." He would be the "fly in the ointment." Who can tell what "erroneous and strange doctrine" he might introduce into the "conglomeration"? He might even implant "Romanizing germs," which, like Sidney Smith's "onion atoms," might at last, "scarce suspected, animate the whole." And as to the men who, before 1920, had not received this miscellaneous "laying on of hands," and whose ministry therefore would not be valid, as not in accordance with the new scheme, how very hopeful it is to think that we "could get them reördained"! And when we got this perfectly valid, and entirely satisfactory to everybody ministry, I can feebly imagine the Quaker and the Pope accepting it! I fear we should not get rid of the "four skeleton Churches," however desirable that would be. We should perhaps have a fifth, with a congregation engaged in a perpetual dispute as to which was the really orthodox portion of their conglomerate pastor. I don't think that Church would be so strong that men could go to it for the refreshment of "unity, peace, and concord."

If such schemes of unity can be advocated by a Churchman, and if the ministry of the Church, which was accepted by the Church of Ignatius and Irenæus, is so distasteful to the Presbyterian body as represented in Australia, then I think our best position as to unity, in the meantime, is to stand firmly as a witness to the "Evangelical Faith, and Apostolical Order" of the Catholic Church; till our separated brethren make a nearer approach to wanting what we have to offer them. Yours truly, A. SIDNEY DEALEY.

Canaseraga, N. Y., December 1, 1911.

REVISION OF THE HYMNAL.

[CONDENSED.]

To the Editor of The Living Church:

I AM moved to write you before the discussion is closed of some considerations which should, it seems to me, be kept in mind in the proposed revision of the Hymnal.

1. Before the Church is put to the expense and inconvenience of a new Hymnal, it should be definitely ascertained whether the Church as a whole wants it. We are well aware that a good many persons are not altogether satisfied with the present book. Yet this is no proof that having our present Hymnal, these same persons or the Church at large would advise a revision at the present time.

2. The only way in which the wish of the clergy at large can be ascertained, is by the sending of a circular letter to all the clergy in active service, such letter to contain a set of questions which could be answered definitely by Yes or No. Few clergy would decline to answer such a letter, which should also provide for an expression of the wishes of the congregations.

I venture to predict that such a course would show:

1. That proportionately few of the clergy or congregations want a revision.

2. That the great majority of rectors of parishes will express themselves as reasonably well satisfied with the present book.

3. That among the clergy having small parishes or missions there will be a strong demand for a smaller book.

4. That the essence of this demand will be for a Hymnal containing a selection of hymns not to exceed 200, with the canticles and a few chants appended; such a book as can be sold with music for 35 cents, and in which the numbering of the hymns is made to correspond with that of our present Hymnal.

This would not be a revision, but the issue of a selection of hymns from our present book. It would avoid the expense and loss incident to a revision, and would make for economy and higher efficiency in missionary work.

The needs of the few desiring a revision could well be met by an appendix. Any congregation wishing to adopt the enlarged book could then do so at any time, but the appendix should also be published separately, so that those wishing to use any of the hymns therein, but not wishing to purchase the enlarged book, could procure the words and music at small cost. For the small book 175 hymns would be sufficient to furnish seven hymns a Sunday without repetition for six months. This would amply meet the needs of most missions, where the great need is to make our services more attractive to the masses, who are not asking for a greater variety of hymns, but for more frequent repetition of hymns which they know. If our Hymnal were intended merely as a textbook for the study of English we should retain only those hymns of high literary quality; but if its real purpose be to aid our devotions, we should choose the hymns which the people love. While the Church is striving to make her services more hearty and more intelligible to the mass of outsiders, she cannot afford to overlook, at least in her missionary work, how much the success of her efforts in that direction will depend on the use of hymns which they know and love. Yours, C. W. MACWILLIAMS.

Dillon, Mont., November 28, 1911.

A BEAUTIFUL INCIDENT is told by a traveler of his visit to the Cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls, swelling into full chords like the roll of a great organ, and then dying away into soft, long-drawn, far-reaching echoes, melting to silence in the distance. It was only the guide, who lingering behind a moment, had softly murmured a triple chord. But beneath that magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live. Every voice in the building, the slamming of seats, the tramping of feet, the murmer and bustle of the crowd are caught up, softened, harmonized, blended and echoed back in music. If a dome, the work of men's hands, can thus harmonize all discords, can we doubt that under the great dome of heaven, God can make "all things to work together for good to them that love Him?"—*Christian Observer.*

Literary

THE CHURCH KALENDARS FOR 1912.

THE USUAL NUMBER of kalendars of a Churchly nature for 1912 is being received, and, as usual, one could not do better than to make selection from among these kalendars for simple and inexpensive Christmas presents for Church people.

THE *Living Church Annual* is promised for December 18th, and therefore will be available for Christmas presents if orders be sent in advance. It will not only contain the usual almanac and encyclopedia matter that is customarily expected from its pages, but also some very careful studies in the statistical comparisons between the United States census of 1910 and the communicant registers of the same year, showing wherein the Church has gained ground and where she has lost ground as compared with the population. There will be a careful digest of the General Convention of 1910, compiled from the official journal; and a unique feature is the addition of a list of clergy of "Other Catholic Communions not subject to the Papacy" in the United States, being those of the Russian, Servian, Syrian, Greek, and Polish Communions. There are portraits of seven Bishops and Bishops-elect, including a new and hitherto unpublished portrait of Bishop Rhinelander in his episcopal vestments. The *Living Church Annual* is published by The Young Churchman Co., Milwaukee, at 50 cents in paper and 75 cents in cloth, with 10 cents additional for postage on either edition. The *Folded Kalendar*, consisting of the lectionary pages from the same publication, is now ready, and is based this year upon the lectionary of 1910 solely. Price, 10 cents; 3 for 25 cents.

AN ATTRACTIVE and very useful publication is the *Church Missionary Calendar* for 1912, issued under the auspices of the R. L. M. Mission Study Class Alumnae of Philadelphia. We are asked in this connection to say that a statement lately published to the effect that this calendar was issued under the auspices of the Woman's Auxiliary of New Jersey is incorrect. It comes this year with 52 pages, of larger type than heretofore, being one for each week in the year, and arranged with a cord for wall hanging. There are definite pieces of missionary information given for each day in the year, beginning with the "mission" of the Church, including various recognized auxiliaries of the Mission, and following with specific foreign missions. It is a pleasure to know that nearly 5,000 copies had been sold in advance of publication. The price is 25 cents, and the calendar may be obtained from Mrs. Thomas Roberts at the Aldine Hotel, Philadelphia, Pa.

THE *Alaskan Churchman Calendar* consists of twelve monthly pages with a half-tone illustration of an Alaskan scene on each. One particularly pathetic illustration shows two blind native catechists, and several of these are missionary scenes. The calendar is published at 50 cents from the office of the *Alaskan Churchman*, Box 6, Haverford, Pa.

Ye Church Kalendar is issued this year, as last, from Oak Park, Ill., in the interest of the church in that Chicago suburb. The twelve monthly pages note the festivals with their lessons on the common liturgical color, but the scope is not extended to other than the days for observance according to the American Prayer Book. A scriptural quotation and hymn appropriate to each of the months is added. This also is made with a cord for wall hanging. It is published by Ye Church Kalendar Co., 409 Forest avenue, Oak Park, Ill.

AN ATTRACTIVE CALENDAR in small compass, made by E. P. Dutton & Co., is entitled *Church Lessons Calendar*, and contains the lessons for Sundays and Holy Days in folder form with a madonna picture in colors. It is small enough to be inserted in a Prayer Book. Price 10 cents.

LIFE OF BISHOP HARE.

NOTABLE AMONG the year's biographies is *The Life and Labors of Bishop Hare, Apostle to the Sioux*, by M. A. DeWolfe Howe. Bishop Hare was one of the most notable figures in our missionary annals. Fitted by birth, by education, by culture for a place in the "best society" of the land, Bishop Hare quietly gave it up to become Missionary Bishop to the Indians of South Dakota who, when he went among them in 1872, were almost the sole possessors of the remote frontier region which is now a populous state. Nowhere have the possibilities of Church work among the Indians been better illustrated than in his work. This volume narrates many scenes of uncomplaining hardship and heroism which sound strange indeed to our ears, who know no such frontier and no such conditions now existing in any part of this land.

Bishop Hare saw the up-building of the present state of South Dakota, and was able to combine the episcopal oversight of the two races as few men have been able to do. He was the efficient leader in curing the terrible divorce laws scandal which gave his state so unhappy a notoriety in his latter years. These and many other phases of his episcopate are well told in this very interesting biography, many of them in the Bishop's own language as written in his letters. We are confident that many will be glad to welcome this notable addition to our missionary annals. [New York: Sturgis & Walton Co. Milwaukee: The Young Churchman Co. Price, $2.50; by mail $2.70.]

THE BIBLE.

THE CONTRIBUTION of the Oxford University Press to the tercentenary of the King James Bible is *The 1911 Bible; Being the Authorized Version of 1611 with the Text Carefully Amended by American Scholars;* and among new features are new systems of chain references, of collected references, and of paragraph divisions, but with the verse form retained. The revision is a very conservative one, correcting infelicities in the older version and retaining its style. Generally speaking, we have only commendation for it. In a preface there is introduced the name of the compiler of the "system of chain references." This would seem to us an invidious selection among scholars who have coöperated in the revision, which is hardly justified. There are editions of the book upon white and upon India paper ranging from $1.25 to $9.00 in price. [Oxford University Press.]

A BOOK that in one sense may be described as a collection of Bible stories but which also is somewhat more than that is *The Heart of the Bible*, by Ella Broadus Robertson. Following the text of the "American Standard" (revised) version, it contains the chief narrative sections of the Bible told continuously under special topical headings. One questions whether such sections thus brought together constitute, in any sense, the "Heart" of the Bible, while the emphasis given or withheld to specific incidents shows, of necessity, a rather individual point of view. After all, does the Bible require this sort of editing? [Nelson, $1.00.]

"AUTOBIOGRAPHY OF AN ELDERLY WOMAN."

THE REMINISCENCES of those who are advanced in years are not necessarily of interest to the generations behind them. The young and middle-aged are apt to resent the verboseness of the aged. Not so will this book be received. The anonymous writer, whose reminiscences are here presented, is one who easily wins sympathy on the reading of her first few pages. Her life she divides into four parts. Her childhood was followed by her young married life, and then, by the time that her son was grown nearly to manhood, her husband died, and, she says, "my son grew up over night." The pathos of the fourth and final section of her life is that which brings one especially into sympathy with her. "There was a time," she says, "when I was more of a comrade than a mother to my daughters; when I was the adviser of my sons. Now I am not. I do not know when the change came, nor do they, if indeed they realize it at all. There was a time when I was of their generation, now I am not. I cannot put my finger on the time when old age finally claimed me. But there came a moment when my boys were more thoughtful of me, when they didn't come to me any more with their perplexities, not because I had what is called 'failed,' but because they felt that the time had come when I ought to be 'spared' every possible worry. So there is a conspiracy of silence against me in my household. 'We mustn't worry mother,' is the watchword of my dear children, and the result of their great care is that I am on the outside of their lives." What an insight does this give into the minds of those who retain the youth of mind but not of body. [*Autobiography of an Elderly Woman.* Houghton, Mifflin Co., price, $1.25 net.]

NEW VOLUMES OF POETRY.

A COLLECTION of poems, which is described as "a book for graduates who have received their equipment and are to begin their journey," is entitled *On Life's Highway*, and is issued under the editorship of Edward A. Bryant. The range of authors is a large one, and the poems are arranged under such general topics as "Words of Parting," "Good Counsel," "Messages for Maids," "Messages for Men," "The Highway," "Wayside Songs," "Flights of Fancy," and "Retrospective." Uniform with it is another collection of poems entitled *Poems of Friendship*, edited by John R. Howard, who has already compiled several volumes of selected poetry and prose. Both these are attractively made, with photogravure frontispieces, and bound in handsomely decorated cloth. They will be admirable gift books. [Crowell, $1.00 each.]

THE NOVELTY of uniform volumes of poems by husband and wife comes from Iowa, where *The Poems of Leroy Titus Weeks* and *The Poems of Ida Ahlborn Weeks*, both show a real poetic spirit. Mr. Weeks is lay reader at St. Stephen's mission, Newton, Iowa, and several of the poems in this volume have appeared in the *Century* and elsewhere. Mrs. Weeks died a year ago and left the poems which are collected in the present volume. [Published by L. T. Weeks, Newton, Iowa, price, $1.25 each.]

MISCELLANEOUS HOLIDAY LITERATURE.

TWO ATTRACTIVELY made volumes just at hand are respectively *Best English Tales*, edited by Adam L. Gowans, and *Best English and Scotch Ballads*, edited by Edward A. Bryant. The first of these

contains twelve short stories, and the editor explains that he has limited his choice to the works of writers who are not now living. The short story as a permanent feature of literature is so recent that this limitation, of course, excludes the great bulk of the literature of that character. These masterpieces that are selected, however, are from Scott, Dickens, Mrs. Gaskell, Robert Louis Stevenson, and others, and make a volume of decided interest. The second volume mentioned is described by a title which, to some extent, is a misnomer. The ballads are, for the most part, those that may be described as partaking of a Scottish character, though some of them are of English authorship. They are largely the ballads of the border between the two lands, and many of them are the old-time poems of love and war that introduce the two sides of the line. The character of the book is distinctly Scottish rather than English. [Thomas Y. Crowell & Co., 75 cents.]

THERE HAS for some time been accumulating a series of biographies translated from the German, with the general title of *Life Stories for Young People*, the translator in each instance being George P. Upton. Eight new volumes are now at hand, and curiously enough, all of them represent characters familiar in American history, thus showing the increasing demand on the continent of Europe for information concerning this country. In spite of being translations, the books are readable, and do not suggest the thought of another language. Those now added to the series are, *Christopher Columbus, Eric the Red and Leif the Lucky, Francisco Pizarro, Maximilian in Mexico, George Washington, Hernando Cortes, Benjamin Franklin, William Penn.* [McClurg, 50 cents each.]

SEVENTEENTH CENTURY France means for most people the luxurious court of Louis XIV., a great deal of religious unrest, and more or less participation in the wars of the century. A volume just at hand, *Social France in the XVII. Century*, by Cècile Hugon, sometime scholar of Somerville College, Oxford, does justice to each of these but, beyond them, treats chiefly of the people themselves—high and low—their manners and their ways of living. We see the brilliance of court life, which even then was leading up to an awful catastrophe a century later, and we see as well the sordidness of life away from the glare of the court. "There is," says a seventeenth century chronicler who is quoted in this work, "a fourth class in the state, namely the peasant; but he has nothing of much importance to say." He is not forgotten here, however, and the various ramifications of society receive their due place. The volume is a very interesting one. [Macmillan, $3.00 net.]

THE CHARM of Scotland is reproduced, so far as pen and picture can reproduce it, in *Chosen Days in Scotland*, by Josephine Helena Short. Beginning with the Border region, Scott's country, Edinburgh, Lothian, and Glasgow, Miss Short makes her way to the Scottish Highlands and Lakes, and continues on to all the many points in the north and west, where various castles, churches, and ancient ruins have an interest, historical or romantic, for the traveller. Places like Orkney and the Isle of Skye, heretofore *terra incognita* to the American traveller, are included among the localities visited and described. The illustrations are excellent. [Crowell, $2.00.]

DID MEN and maids love in the olden days when vikings sailed the seas and Thor wielded his mighty hammer? So it appears in *A Viking's Love and Other Tales of the North*, by Ottilie A. Liliencrantz, which is published in a thin 8vo volume with boldface type and tint borders to the pages. The stories are redolent with the "atmosphere" of the Norsemen, in England and in those far-away lands from whence they came across the seas, to the consternation of those who dwelt in the land. [McClurg.]

NEGRO VERSES and negro pictures handsomely printed on heavy paper with tint borders are found in most attractive form in *Ben King's Southland Melodies*. They breathe the true air of the plantation and the cabin and will be a refreshing reminder of sunny days to many who know and love the South. [Forbes & Co., Chicago, $1.50.]

CAN ONE LEARN good manners from a book of more than four hundred pages? If he can—and will—the opportunity awaits him in *Social Customs*, by Florence Howe Hall. Everything pertaining to polite society is here expounded; and it would do most of us good to read it—particularly those of us who are inclined to do the proper thing and do not quite know how. [Dana Estes & Co., $1.50 net.]

A LITTLE BOOK entitled *Rules for Right Living and Right Conduct from the Teachings of Jesus the Christ*, groups some of the words of our Lord under topical headings and prints them as axioms, without reference to chapter or book. It is a useful book to give to young people. [Sherman, French & Co. 50 cents.]

A BOOK of nuggets, seldom as much as a page in length, is *Little Uplifts: Sentiments of Cheer and Inspiration*, by Humphrey J. Desmond. The thoughts do not belie the title to the collection. [Printed in booklet form. A. C. McClurg & Co.]

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

"WHAT are we going to do for Christmas?" This question is already pressing upon the workers in the Sunday schools. Perhaps its answer has already been determined upon. But even so it may not be amiss to ask ourselves a question or two preparatory to determining the larger question.

What is the Christmas lesson? Is it anything else than love showing itself in giving the best one has to one whom we love? Surely this is the principle that lies beneath the Lord's coming in lowly birth at Bethlehem. It is the commemoration of God's gift of His only begotten Son to those whom He loves. It is the outpouring of His love for His people. Our Sunday school festivities, of whatever kind, must bring out this principle, or at any rate be inspired by it.

OUGHT WE to give the children presents? Apply the principle to this particular aspect of the question. They must be made to feel that the school as such has a personal, loving interest in them, and is ready and willing to give them of its best as a mark of its love for them. Or to be more personal, each child ought to feel that the authorities of the school have this interest. This distinctly means gifts. It does not involve elaborate ones, but it does mean that there is in them some mark of love and of personal interest. One school comes to mind where for years the various children have been given each year some book. But, and this seems to be an application of the point of loving interest, each book is selected for each child. There is a record kept every year of what each child receives, so that as a result the books are not duplicated, either to the individual or even to the family.

The character of the remembrance will depend largely upon the character of the pupils. If they are of well-to-do parents and are likely to have a great many presents, then some simple gift, not of great intrinsic value, yet not without some value, will serve the purpose. If on the other hand the pupils come from poor families where the gifts will be but few and very cheap, something distinctly nice and interesting and of some value is better and will be specially valued as from the Church, provided the means are at hand to supply it.

THE GIFT received is but a part of the Christmas gift. Our lesson tells of giving the best we can to some one whom we care for. It does not tell simply of receiving, though without receiving there could be no giving. We must teach the children then to give. No Sunday school has learned the Christmas lesson if its festival is simply marked by getting presents. This side of the festival has taught the children that the school authorities love them. But the children must learn to love and have some way to show their love, and quicken it. They, too, must give.

But to whom? Not to their parents and teachers. The Christmas story tells of a gift given to those who need, who without the gift would not have had their joy fulfilled. There is probably no community in which there are not children of some sort whose Christmas could be made happier by the gifts of the Sunday school scholars. There is certainly no Sunday school whose Christmas would not be made brighter by the giving to those who otherwise might not have. Let their gifts be to such children.

In a certain school it is the beautiful custom for the children to gather in church on Christmas eve and there give their gifts for other children, so that they may be distributed on Christmas Day. Later in the holidays the children gather for their entertainment, at which they receive their own gifts. Both sides of the lesson are taught in this way. They learn to give, and to love, and by what is given them they learn that they, too, are loved. It is quite important to create, in some way, the feeling of interest and so of love if the gifts are to reach the highest possibilities of happiness for the givers.

WORSHIP is, however, the greatest lesson of Christmas, so far as men's actions are concerned. God's love in the giving of His Son has always awakened in men a desire to worship

Him for His Gift and in His Gift. The shepherds and later the wise men were but fore-runners of the great host of Christians who have found the satisfaction of their desire by obeying the call of the Christmas hymn, "O come, let us adore Him." The very name of the festival implies that this is its chief purpose. It is the day of the *Mass* in honor of *Christ*, and so Christ-mas. This element of worship must find its place in our Sunday school observances. For the older children who are communicants there is one clear privilege and duty. Each one must come and communicate. To urge this and to do everything to further it is the plain duty of the teachers and officers of the school. The other children ought to be brought to the great service of Christmas Day, and every effort made to secure this. When to so large an extent this part of the Christmas observance, the worship of Christ at the altar, is omitted by our people, it is not surprising that the children fail to take their part. But we can at any rate urge and persuade them to do it.

The children ought also to have their own special service. To our minds nothing quite equals the Christmas eve service in the church with the old carols and a brief address on the Christmas lesson, and an opportunity given for the children to present their gifts for the needy. It gives a distinctly religious tone to Christmas day, and is particularly suitable this year when Christmas comes on Monday.

What, then, are we going to do for Christmas? We might answer we are going to have a children's beautiful service with the old carols, we are going to bring the children as far as we can to Christmas Day Eucharist, we are going to let them give to other children who may be in need, and we are going to give to them in turn some remembrance as a mark that Mother Church loves her children and rejoices in adding to their happiness.

BUT, AS A WARNING, let us remember that these gifts are tokens of love and not the results of deserving. They are not rewards of merit. Let such come, if come they must, at some time set apart for commencement, or prize day, or some such time. One wonders besides how far it is wise to give prizes at all. A recent letter tells of a school built up by prizes and of how a particular girl was won through the desire to get a prize. One recalls on the other hand the note of despair at the Sunday school that marks some men and the attempts they make by constant amusements and prizes and, as it were, confections, to draw the children to Sunday school as one draws bees to honey.

Prizes may be part of life's course. There are rewards of a merit which overpasses the merit of others. But should this be found in Sunday schools? Are we not on a wrong level when prizes, at any rate of a competitive character, are offered in connection with Church work? Mr. Cope, the General Secretary of the Religious Education Association, in his well-written book, *The Modern Sunday School*, says of such methods:

"The effect of offering a prize or prizes is to turn the pupil from the higher motive of learning, to a lower one of getting a book or toy; to make him think that regularity of attendance or good conduct is not something he should give naturally, but that it is something to be bought from him with a prize; to appeal to the spirit of rivalry, with the result that he not only wishes to excel, he hopes others may fail. The plan is sure to cause bitterness, jealousies, and divisions."

HELPING BOYS: *A Handbook of Methods for Sundays and Weekdays*, by the Rev. Frank James Mallett, Ph.D. (American Church Publishing Co., New York City, price 50 cents net), is a practical book by a practical worker in Sunday school, and deals with a vital question, the instruction of boys and holding them to the Church. It is particularly fitting at this time when the Men and Religion Forward Movement is awakening new interest in the boy problem. The book, after a brief introductury chapter, discusses types of boys, abnormal types which are unfortunately too common, the boy's religion, and turning points in his career. These chapters are all good, and are followed by one on "Why Many Boys Leave Sunday School." The chief cause for this Dr. Mallett finds in the fact that there is "no specific teaching for the boy as such." He suggests as a cure: "Show the boy that we 'want him,' by providing the things he likes," and gives these rules:

"1. Make them know you want them.
"2. Make it a business to get them—and keep them.
"3. Send big boys after big boys.
"4. Be interested in their pursuits."

The latter he sums up in these words: "Any teacher can win success if he keeps close to the boy-heart and then makes it his business to find out what the boy wants." The last two chapters deal with clubs, as means for utilizing the play instinct, and with the problem of the country boy. The book is well worth study. It is to be regretted that it is so poorly printed and put together. The make-up of the book is by no means worthy of the matter.

TEACHERS' NOTES *on Hero Stories of the Old Testament, Second Year, Part One.* [New York Sunday School Commission. The Young Churchman Co., Milwaukee. Price 25 cents.] This is an excellent compilation and arrangement, suited for teachers of the lessons of the *Hero Stories* of the New York Commission Series. The particularly valuable part of the handbook lies in the development of the chief points of the lessons. There is danger that ordinary teachers may be led into the error of "tacking on a moral" by the addition of the paragraphs at the end of the different lessons headed "Putting into Action." These *Notes* are invaluable for those using the lesson books, and would prove suggestive to others. There is an excellent series of maps in the appendix.

FOR PROTECTING WATER SUPPLY.

SECRETARY WILSON has decided that the interests of cities and towns which obtain their water from streams having their water sheds within National Forests call for special measures of protection, and he has therefore developed a plan of coöperation for the Department of Agriculture with those communities which are alive to the importance of keeping their water supply pure.

There are many Western towns and cities, some of them of large size, which derive their water from drainage basins lying inside the National forests. One of the recognized objects of forestry is to insure the permanence and protect the purity of municipal water supplies. As the forests are maintained for the benefit of the public, Secretary Wilson considers it the duty of his Department to do all that it can both to prevent the pollution of such supplies and to create or maintain conditions most favorable to a constant flow of clear water.

Stock raising and occupancy of the land for the various kinds of use which are ordinarily encouraged on the National forests may be highly undesirable if allowed on drainage basins which are the sources of drinking water. There is also to be considered the injury which may be done if the water is silt-laden. By protecting and improving the forest cover and by enforcing special regulations to minimize erosion and to provide for the maintenance of sanitary conditions, the Government will try to safeguard the interests of the public.

A form of agreement has been drawn up, providing that, when coöperation is entered into between the Secretary of Agriculture and any city desiring conservation and protection of its water supply, the Secretary will not permit the use of the land involved without approval by the town or city except for the protection and care of the forests, marking, cutting, and disposing of timber which the forest officers find may be removed without injury to the water supply of the city, or for the building of roads, trails, telephone lines, etc., not inconsistent with the objects of the agreement, or for rights-of-way acquired under acts of Congress. The Secretary also agrees to require all persons employed on or occupying any of the land, both to comply with the regulations governing National forests and to observe all sanitary regulations which the city may propose and the Secretary approve.

"BUT WHAT SAYEST THOU?"*

We have saved the soul of the man that killed,
  We have turned to shrive the thief;
We restored the pride of the man that lied
  And we gave him our belief;
But for her that fell we have fashioned hell
  With a faith all stern and just—
It was so of old; and no man has told
  What our Lord wrote in the dust.

We have sighed betimes of our brothers' crimes
  And have bade them be of cheer,
For the flesh is weak, and the soul grown meek
  May yet read its title clear.
But we draw away from the one astray
  As the truly righteous must.
She is cursed, indeed!—and we did not read
  What our Lord wrote in the dust.

For the men who thieved, and who killed, and lied—
  Who have slain the woman's soul—
We have worked and prayed, and have seen them made
  All clean and all pure and all whole.
But we drive her out with a righteous shout
  In our Pharisaic trust.
So the man goes free—but we did not see
  What our Lord wrote in the dust.

WILBUR D. NESBIT.

* At the time of the meeting of the National Educational Association last July in San Francisco, Dean Sumner, of Chicago, quoted this poem in the course of a sermon. It is here reprinted by request of one who heard it and was impressed with it there: and so far as we know it has not heretofore been published.

BY GRACE OF THESE.

O gentle, tender Mother-hands!
So formed to bless
The tiny, untaught flutterings
Of shy caress!

O firm and faithful Mother-arms!
So strong to clasp
The helpless, drooping, baby limbs
In restful grasp!

O softly shining Mother-eyes!
So swift to meet
The sweetly searching wistfulness
With love as sweet!

O patient, troubled Mother-heart!
So torn with fears!
O loyal Mother-heart, that hopes
Through all the years!

God send you strength, brave Mother-hands,
Till duties cease!
Clear sight, dear eyes! and, Mother-heart,
God grant you peace!

THEODORA BATES COGSWELL.

THE CHILDREN'S PASSING.

Pit-a-pat, pit-a-pat,
Down the years the children go;
Dim procession changing e'er,
Streaming from the long-ago.

Pit-a-pat, pit-a-pat,
Down the years the children creep:
Ah, how many mothers' arms
Beg the little ones to keep!

Pit-a-pat, pit-a-pat:
Ah, for some rare balm to ease
Hearts that by the wayside stood
Whispering goodbye to these!

LILLA B. N. WESTON.

THE FOUR GREAT NAMES OF THE CODE.

BY ROLAND RINGWALT.

ABOUT a generation ago there was a brief sensation over a duel between two men of social prominence. It did not shock the religious sentiment of the country half so much as it affected the risible sense. There were then no moving pictures, but the negro minstrels did full justice to the occasion. Not long after Mark Twain published his burlesque account of French dueling, and the country at large regarded the code as one of the silliest of all the absurdities of the past. There were a few who upheld the custom because their grandfathers had done so, and these men were looked on as we should now look on anyone who preferred a flint and steel to electric light.

Still, those who were boys during the burlesque and mockery learned something from old books and from old men and women. There were many at that time who remembered the death of Broderick, and a number who recalled the fall of Cilley. In the older cities of the seaboard, grayheaded men would say to their grandchildren, "In our childhood there was no good waxwork show without the Decatur-Barron duel." The moral effect was something young persons of to-day cannot understand. From sea to sea there was a guffaw over the folly of those who sought to revive obsolete barbarism, and yet here and there octogenarians told of the days in which dueling was a social law few dared to disobey. Wellington had fought a duel, Lincoln had received a challenge, Sir Walter Scott had expected an exchange of shots with a peppery Frenchman, Maccauley was prepared to fight a man who resented one of his essays. Moore had gone to the field. The ranks of law and literature, as well as those of the army and navy, had bowed to the code. Commodore Stockton had stood fire, Anson Burlingame had looked for a meeting with Brooks. Potter had defied Pryor to meet him with bowie knives. There was no editor, no professional man in the New York or the London of the sixties who did not know some one who had been principal, second, or surgeon.

It is worthy of remark that in our own land four men of prominence who obeyed a foolish and sinful custom will always be remembered. The most remarkable of the four was Alexander Hamilton, because he blended the daring of the young adventurer with the courage of the mature statesman. He was soldier, lawyer, publicist, economist, financier—he could rule everything but his own passions. When his long series of rivalries with Burr found a bloody ending, the republic was startled as no other private feud ever startled it, or can startle it. In Burr's own words, "New York and New Jersey struggled for the honor of hanging the Vice-President." The wide acquaintance of both principals, their military prowess and legal celebrity impressed the whole country. Never did the code seem more barbarous than when such a victim as Hamilton was a prey to it. When Lincoln was assassinated, there were old men who still talked of Hamilton's death, even as to-day there are a few whose memories dwell on the battlefields of Mexico.

Deep was the regret that Stephen Decatur thought it necessary to expose the life he had so nobly risked in his country's service. It seems to have been his dying lamentation that he had not fallen in the defence of the flag. Oh! the pity of it! Was there any man on earth who had shown more courage than the man who had run into Tripoli harbor and set the captured frigate ablaze? Nothing in our early sea annals, not even Paul Jones off Scarborough, is more exciting than that picture of the frightened Moslems leaping from the deck, the Americans scattering their shavings and turpentine, the mad rush of the flames over the dry timber and up the tarry rope, and the little band making their retreat and just pausing to look at the fireworks. Well might Nelson say that it was the most daring feat of the age, and the man who burned the *Philadelphia* died a victim to the code.

Light words were spoken of Andrew Jackson's wife, and the defamer had to pay a fatal penalty. Jackson, in his youth, had gone out for a duel which, like Lincoln's affair with Shields, had a farcical rather than a tragical ending, But there was no mercy in Jackson's soul when his wife was aspersed. He meant to kill, and he killed. There is a fierce endurance no reader can forget in the vision of Jackson standing motionless, though his wound was a source of trouble even to the day of his death. Charles Dickenson was proud of his skill with firearms, hence Jackson determined that the dying man should not know that his shot had reached the mark. Jackson, in his later days, was a man of austere religious principles, and rose above the standard of his youth and prime.

A political opponent directly questioned the veracity of Thomas H. Benton, and Benton sent the man to his long account. Benton, like Jackson, saw that the code was neither civilized nor Christian. He destroyed all the papers relating to his duel, and never spoke of it except with deep regret. Yet no man ever forgets the social standards of his early days, and Benton, while he ranked dueling as an evil, said that the private shootings and stabbings which grew up in its place represented far worse moral conditions. Shaler has endorsed this view.

"Ah," said Sir Walter's famous old beggar, "It's an ill fight when he that wins has the worst of it." The man who laid the foundations of our tariff and our financial system, and the man who burned the *Philadelphia,* died as victims to a barbarous custom. Jackson, who saved us from invasion, and Benton, who pointed out our way to the Pacific, shed the blood of their fellow creatures. It is all true, but oh, the pity of it!

INVISIBLE HOLINESS.

A Bishop of the Church had taken a special interest in a poor man and his family, and as a thankoffering for God's many mercies to him, the Bishop had done something practical towards relieving their extreme poverty. When, through the Bishop's kindness, the family had moved into a home affording them more room, a thing much needed, the Bishop went himself and talked to the children about their daily prayers, telling them to sing a hymn together when bed-time came, as he wanted it to be a happy Christian home. Then he blessed the house, and returned to his own home.

Some months later, the home life having gone on most happily, the following conversation was overheard by the parents between their little boy of seven and a little girl from next door still younger.

The little girl said something the boy did not think quite right.

"Now cut that out," he said peremptorily.

"Why?" she asked.

"Because you can't talk like that here."

"Why not?"

"Because this is a holy house."

"So is ours, too."

"No, it ain't."

"'Tis too. Its just as hole-y as yours, only you can't see 'em, coz they're covered over with paper."

Church Kalendar

Dec. 3—First Sunday in Advent.
" 10—Second Sunday in Advent.
" 17—Third Sunday in Advent.
" 20, 22, 23—Ember Days. Fast.
" 21—Thursday. St. Thomas, Apostle.
" 24—Fourth Sunday in Advent.
" 25—Monday. Christmas Day.
" 26—Tuesday. St. Stephen, Martyr.
" 27—Wednesday. St. John, Evangelist.
" 28—Thursday. The Innocents.
" 31—Sunday after Christmas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. A. R. Hoare, of Point Hope.
Rev. E. P. Newton, of Valdez.

CHINA.

HANKOW:
Miss E. P. Barber, of Anking.
Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.

IDAHO.

Rt. Rev. J. B. Funsten, D.D.

JAPAN.

TOKYO:
Rev. H. St. George Tucker, D.D., of Tokyo.
Rev. J. Armistead Welbourn, of Tokyo.

KEARNEY.

Rt. Rev. G. A. Beecher, D.D.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
Mrs. G. C. Bartter.

Personal Mention

THE REV. CLEMENT T. BLANCHET, D.D., for over sixteen years rector of St. Mark's Church, Philmont, N. Y., has been granted six months' leave of absence, during which his address will be, Punta Gorda, De Soto County, Fla.

THE REV. L. F. COLE has resigned his position as Archdeacon of Pittsburgh from January 1, 1912, and will thereafter devote all his time to the Church of the Incarnation, Knoxville, Pa.

THE address of the Rev. GEORGE DAVIDSON has been changed from St. Luke's Rectory, Marietta, Ohio, to 719 E. 17th St., Cheyenne, Wyoming.

THE REV. AUBREY C. GILMORE, formerly in charge of Grace Church, Randolph Centre, Vt., has accepted a call to become rector of the Church of Our Saviour, Middleboro, Mass., and will enter upon his duties there at once.

THE REV. HENRY GODDARD, who has been at St. Mark's Church, Southborough, Mass., has accepted a call to the rectorship of Trinity Church, Wrentham, Mass., and has already entered upon his services there.

THE REV. LEE W. HEATON, formerly in charge of St. Thomas' Mission, Searcy, Arkansas, has been transferred to the diocese of Nebraska. His address is 1319 North 35th street, Omaha.

THE address of the Rev. GEORGE H. HEYN is changed from 377 Lenox St., New Haven, Conn., to 646 George St., in the same city.

THE REV. F. F. KRAMER, D.D., rector of All Saints' Church, Denver, Colo., has accepted his election as warden of Seabury Divinity School, Faribault, Minn., and will enter upon his new work the first of the year.

THE REV. J. M. MCBRIDE, who for several years past has labored in the diocese of Colorado, will give up his charge at Florence, Colo., with the beginning of the new year, and will retire to Kirkwood, Mo., retaining, however, his canonical residence in Colorado.

THE address of the Rev. W. A. MASKER, JR., is changed from 1210 Locust St., St. Louis, to 1445 E. Grand Ave., in the same city.

THE address of the Rev. JOHN A. MCCAUSLAND is 340 Jarvis street, Toronto, Ont.

THE REV. H. QUAIL MILLER has accepted temporary duty at the Church of the Holy Comforter (Memorial), Philadelphia. His address is unchanged, viz., 3210 Powelton Ave., Philadelphia, Pa.

THE REV. ANTON A. MÜLLER, after a three months' trip to the continent, has returned to his work at St. Boniface's Church, Chilton, Wis. While abroad he was authorized by the Bishop of the Old Catholics in the German Empire, Dr. J. Demmel, to officiate in churches under that venerable prelate's jurisdiction.

THE REV. R. K. POOLEY, formerly Canon of Grace Cathedral, Topeka, Kansas, is now rector of St. Paul's Church, Leavenworth, in the same diocese.

THE address of the Rev. W. W. RAYMOND is Sayre, Pa., in the diocese of Bethlehem, where he is *locum tenens* of the Church of the Redeemer during the month of December.

THE REV. RICHARD S. READ of St. Paul's Church, Duluth, Minn., has accepted a call to become rector of St. Stephen's Church, Milwaukee, Wis.

THE REV. JOSEPH D. SALTER, rector of Holy Trinity Church, Luverne, Minn., has been appointed priest-in-charge of Trinity Chapel, Excelsior, Minn.

THE REV. JEREMIAH WARD, for seventeen years rector of Christ Church, Laredo, in the diocese of West Texas, has resigned his charge because of advancing age. The vestry has elected him *rector emeritus*, and he will continue to reside in Laredo.

THE address until March 1st, 1912, of the Rt. Rev. G. MOTT WILLIAMS, D.D., Bishop of Marquette, will be 1730 M Street, Washington, D. C.

CAUTION.

ROSENAU.—Caution is suggested in dealing with RALPH ROSENAU, who comes from Boston. He is reported to make a practice of begging from priests on the ground that his sister or brother is dying in some other city, and that he needs money to go there. Further information may be obtained from

THE FATHER SUPERIOR,
33 Bowdoin Street, Boston.

DIED.

BARRY.—In Middletown, Connecticut, November 29, 1911, Miss ELIZABETH A. BARRY, 74 years of age.

MEMORIALS.

MARY C. BARRY.

ON NOVEMBER 23RD, at her late residence, the Hotel St. James, New York City, occurred the death of Mary C. Barry, daughter of the late Edmund Drinan Barry, D.D., and Cornelia Shelton.

Her long life of devoted service to others, and illuminated by the light of a living faith, is ended. In the glory of the Life Eternal into which she has entered may the light of the presence of the Lord she so faithfully served shine perpetually upon her.

"Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, the one true Light.
Alleluia."

THOMAS COFFIN YARNALL, D.D.

THE RECTOR, WARDEN AND VESTRYMEN of St. Mary's Church, Hamilton Village, Philadelphia, desire to record their sense of the signal service rendered to the parish, and to the Church at large, by the Rev. Thomas Coffin Yarnall, D.D., late *rector emeritus*, who passed to his rest, Tuesday, November 28th, 1911.

Dr. Yarnall was born in Philadelphia, December 10, 1815, and thus had reached almost the age of ninety-six years. He was ordained Deacon in 1843, and after six months spent at Christ Church, Williamsport, came to St. Mary's parish, Easter Day, 1844, and was here advanced to the priesthood on the 19th of May following. From that time until his death, a remarkable ministry of almost sixty-eight years, he was identified with this one parish.

He found St. Mary's a feeble, village Church, and saw it grow, under his wise and zealous care, into a strong, city parish, equipped with every facility for efficient service to God and man. He found here a small, wooden edifice, and was the instrument of erecting, as growth made it necessary and possible, the present stately group of church, parish house and rectory. From successive generations, he gathered about him strong and faithful men and women, who have made the influence of St. Mary's felt in uncounted beneficent activities. It is impossible to measure or describe such a ministry, but we offer our thanks to Almighty God for it and for all its fruits, still manifest among us.

Dr. Yarnall was a Churchman of strong convictions and militant loyalty, a scholar, versatile and profound, a man of power in the councils of the diocese, a preacher who interpreted the whole Gospel with unfailing faithfulness. Until he had passed ninety years, he kept in touch with the progress of thought, reading widely and studying with zest writers old and new. His life was crowned with many honors, and the end thereof was peace.

This expression of the feeling of the Vestry is adopted in confidence that it represents the feeling of the whole parish; and has been, by vote, directed to be spread upon the parish records, and published in the Church papers; and also to be conveyed to the family of Dr. Yarnall, with the assurance of sympathy in their present sorrow, and joy in the hope which he held firmly and which we cherish, of the Resurrection of the Dead, and the Life of the World to come.

(Signed)
GEORGE LYNDE RICHARDSON,
Rector.
GEORGE HALL,
Rector's Warden.
CHARLES A. WATTS,
Accounting Warden.
WILLIAM I. RUTTER, JR.,
Clerk of the Vestry.

RETREATS.

A DAY'S RETREAT for women will be held at St. Margaret's Convent, Boston, on Friday, December 15th. Conductor, the Rev. A. W. Jenks. Apply to the ASSISTANT SUPERIOR, ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED.—Organist-chirmaster; mixed choir; excellent organ. Great opportunity for a young man, possessed of real ability as vocal teacher. Address, MARC G. PERKINS, Fremont, Neb.

POSITIONS WANTED—CLERICAL.

PRIEST, GOOD PREACHER, having charge of summer resort church, desires like position at winter resort. RESORT, care of LIVING CHURCH, 416 Lafayette St., New York City.

POSITIONS WANTED—MISCELLANEOUS.

YOUNG MAN who has studied music with best masters in Bavaria, and had three years' experience as organist of American Church, Munich, desires position as organist in or about New York. Best references. Is also open for engagements for organ recitals. Address, EDWIN HERBST, 215 West 23rd St., New York City.

ORGANIST-CHOIRMASTER desires change. Present position 16 years. Specialty: organizing choirs, with voice-culture and sight-reading for each member. ORGANIST, care LIVING CHURCH, New York.

ORGANIST AND CHOIRMASTER would like to hear from churches desiring the services of an expert trainer of boys' voices, or would take charge of mixed choir. Good organist. Best of references. Salary $1,500. "T," care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, native French teacher, Churchwoman, wishes position after Christmas in private school or college. Highest References. Address, M. J. B., care of LIVING CHURCH, Milwaukee, Wis.

CATECHIST wishes position as Superintendent or Assistant in Boy's Home or School. Nine years' experience. "FAITHFUL," care of THE LIVING CHURCH, Milwaukee, Wis.

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THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.
CERTIFIED PUBLIC ACCOUNTANT.
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NEW PUBLICATIONS.

ELIZABETH'S STORY, by Grace Howard Peirce, author of "The King's Message," Cloth 50 cents. This is a collection of stories, the scene of three of them being laid in New England, that of the others in France and Germany. The Churchman says: "The stories have all a simple, childlike appeal that is very unlike the modern juvenile type and very winning." To be had from the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

BOOKS FOR CHRISTMAS OR CONFIRMATION GIFTS. *Outlines of Church History*, by Mrs. C. H. Smith, 150 pages, white cloth, blue and silver. 40 cents postpaid. *An Officer of the Line*, by the Rev. Hugh L. Burleson, beautifully bound in blue cloth and gold. 55 cents postpaid.
CHURCH MISSIONS PUBLISHING COMPANY, 211 State Street, Hartford, Conn.

THE GOLD CROSS CHURCH KALENDAR gives all Festivals and Fasts of the Church Year with colors for same, and marginal notes indicating lessons for each Church Day. Suitable for Christmas gifts, Bazaars and Sunday schools. $2.00 per dozen. Send 28 cents for sample copy. YE CHURCH KALENDAR COMPANY, 409 Forest Ave., Oak Park, Ill.

CHANGE OF ADDRESS.

THE CHOIR EXCHANGE AND CLERICAL REGISTRY offices are REMOVED from 136 Fifth Avenue, New York, to Drake College Building, 116 Newark Ave., Jersey City, N. J.
CHURCHES are cordially invited to send on their orders for CLERICAL HELP, or for ORGANISTS and CHOIR-MASTERS before Christmas to THE JOHN E. WEBSTER COMPANY.

TRAVEL.

EUROPEAN TOUR.—Limited party, sails June 22nd, ten weeks, Italy to Scotland, $500. Experienced conductor. Write for program. References exchanged. MRS. BEATLEY, 185 Union Avenue, Long Branch, N. J.

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UNIQUE ELEVEN WEEKS, Naples to Scotland. Coaching trips; Automobile through Chateau Country. June 22nd, 1912, $660.00. Write to-day for programme. MRS. BECKWITH, 35 Sickles avenue, New Rochelle, N. Y.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet Address: PENNOYER SANITARIUM, Kenosha, Wis Reference: The Young Churchman Co.

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WANTED, for the winter, few desirable boarders in private home, modern conveniences, located in pine district Eastern North Carolina, town ten thousand population. For particulars address, "A. B.," P. O. Box No. 365, Goldsboro, N. C.

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TO HELP repairing and redecorating his poor country church, the vicar of same would like to sell a MOST BEAUTIFUL PICTURE ON SILVER SHEET, exceedingly rare, representing the "Last Supper." Willing to send picture on approval. Address, D. D. 28, care of LIVING CHURCH, Milwaukee, Wis.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and nine-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 956 tells the story. It is free for the asking. Address

THE SECRETARY,
281 Fourth Ave., New York.
THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled BY AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above $25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely: a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

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may be purchased, week by week, at the following and at many other places:

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Thos. Whittaker, 2 Bible House.
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M. J. Whaley, 430 Fifth Ave.
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BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

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Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
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R. J. Seidenborg, Ellicott Square Bldg.
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SUNDAY SCHOOL SERVICES FOR CHRISTMAS.

It is time to make selection for the Sunday School Services for Christmas, and begin to practise the carols at once. We make several very popular ones, with the service entirely from the Prayer Book (choral) and Carols. The use of the service creates enthusiasm, and that is necessary to success in Sunday School. Price at the rate of $1.00 per hundred copies, postpaid. Will send samples free to those interested. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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Comprising the Kalendar and Lectionary According to the Trial Use set forth by the General Convention of 1910. Price 10 cents; 3 for 25 cents; $1.00 per dozen. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

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BOOKS RECEIVED.

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CHARITIES PUBLICATION COMMITTEE. New York

The Spirit of Social Work. Addresses by Edward T. Devine. Price, $1.00.

LONGMANS, GREEN & CO. New York.

The Ministry of Our Lord. By T. W. Drury, D.D., Bishop of Sodor and Man. Price, $1.00 net.

Pain and Gladness. A Biblical Study. By a Sister in an English Community. With a Preface by the Rev. J. Neville Figgis, Litt. D., C.R. Price, 90 cents net.

PARISH PUBLISHERS, Akron, Ohio.

The Young Crusaders. The Story of a Boys' Camp. By George P. Atwater. With illustrations. Price, $1.25.

CHARLES SCRIBNER'S SONS. New York.

Communion With God. The Preparation Before Christ and the Realization in Him. By Darwell Stone, D.D., principal of Pusey House, Oxford, and David Capell Simpson, M.A., lecturer in Theology and Hebrew at St. Edmund Hall, Oxford.

The Philocalia of Origen. A Compilation of Selected Passages from Origen's Works made by St. Gregory of Nazianzus and St. Basil of Caesarea. Translated into English by the Rev. George Lewis, M.A., of Balliol College, Oxford, M.A., University of London, rector of Icomb, Gloucestershire, late vicar of Dodderhill, Droitwich. Author of *A Life of Joseph Hall, Bishop of Exeter and Norwich, An Oxford Parish Priest,* Translator of St. Basil's *De Spiritu Sancto,* St. Jerome's *Dogmatic Treaties,* etc.

PAPER COVERED BOOKS.

SKEFFINGTON & SON. London, Eng.

Stella Duce or *The Leading, the Seeking, the Finding.* A Christmas Meditation. By the Rev. Herbert H. Gowen, rector of Trinity Parish, Seattle, Wash., author of *The Revelation of the Things that are, The Day of His Coming,* etc., etc.

The Church at Work

DEATH OF REV. H. H. VAN DEUSEN.

ON DECEMBER 1ST, there passed to his rest at the Protestant Home for the Aged in Milwaukee, the Rev. Henry Hobart Van Deusen, a retired missionary of the diocese, at the age of 74 years. Mr. Van Deusen was graduated at Hobart College with the degree of B.A., in 1859, and M.A. in 1862. For seven years he was a tutor at the grammar school at Racine College, and then, taking a theological course at Nashotah, was ordained deacon by Bishop Armitage in 1870, and priest by Bishop Whitehouse in 1871. His ministry was spent in missionary work in Illinois, Colorado, Missouri, and Wisconsin. In the diocese of Milwaukee, where he began work in 1882, he was successively missionary at Baldwin and Superior, and then, after a few years' lapse spent in missionary work in Wyoming and Kansas, he returned taking the rural work at Alderly, Wis., from 1892 until 1907. Since the latter year he has been retired. The burial was at Nashotah on the 2nd inst.

PLANS FOR CHURCH EXTENSION IN DIOCESE OF KANSAS CITY.

AT A RECENT MEETING of the Board of Missions of the diocese of Kansas City, the ways and means of attacking the diocesan missionary problem were considered. The Rev. Dr. Cyrus Townsend Brady introduced the following preamble and resolutions:

Whereas, The Board of Missions of the diocese of Kansas City declares that Church extension throughout the diocese, rather than the continued support of the resident clergyman, shall be its settled policy.

Therefore, be it resolved:

1st. That the Board of Missions shall divide the diocese into districts in which such parishes and mission stations as are unable to support a rector or missionary, shall

REV. G. C. F. BRATENAHL, D.D.,
Department Secretary, Third Missionary Dep't.

be grouped under associate missions, and receive such services as may be practicable.

2nd. That such parishes and mission stations as may be determined upon by the Bishop and the Board of Missions, shall be provided with resident clergymen, it being understood that appropriations for such resident clergymen shall be diminished annually in such proportions as each individual circumstance will permit.

3rd. That stipendaries of the Board shall be available for such missionary services as may be requested by the Bishop.

The resolutions were seconded and carried unanimously.

DEAN OF DULUTH CATHEDRAL RESIGNS.

THE VERY REV. A. H. WURTELE, Dean of Trinity Pro-Cathedral, Duluth, Minn., has accepted a call to Calvary Church, Rochester, Minnesota; and has tendered his resignation to the vestry and chapter, to take effect on December 31, 1911. During the five and a half years in which Dean Wurtele has been in charge of Trinity parish, two churches have been built, the Pro-Cathedral, and St. Andrew's on Park Point. He has taken an active interest in the civic and social life of the city, and has been primarily responsible for the numerous free skating rinks, which are scattered through Duluth, and has been active in securing the Saturday half holiday which the employees of the department stores now enjoy during the summer months.

The city of Rochester, Minn., to which the Dean goes, is unique, in being the home of the great hospital, made famous the world over, by the wonderful success in surgery of the Mayo brothers.

FORWARD MISSIONARY MOVEMENT IN DIOCESE OF ATLANTA.

THE RESPONSE to the recommendation and request of the Board of Missions for diocesan and parochial organization along the lines of the Forward Movement is taking active and effective form in the diocese of Atlanta, under the direct guidance and assistance of the diocesan.

A commission on the subject was appointed at the last Council, December, 1910, and has been at work to effect the adoption of the Duplex Envelope System in all its main features. To secure general acceptance and application, a series of meetings is proposed in the more important Church centers to instruct the vestries and a few other select men, and to promote the prompt organization of parochial committees, divided up into groups of ten, to make a thorough canvass and to report the results in detail to the central office of the Bishop for the use of the diocesan commission. These reports which will be kept on file will be a continuous record of the work as it progresses of

all enlisted, as well as those who object or decline, so that the effort may not end with one round of solicitation.

The plan of introduction is that a supper and meeting are held with the approval and coöperation of the parochial authorities, at which the opportunity and the ability with the resultant success of the Duplex Envelope System are strongly emphasized, and the plan and method clearly outlined and adapted to local conditions. The first meeting of this kind was held in Columbus, Ga., on the evening of November 18th, with forty men present. The resolution adopted was: "We pledge ourselves to meet on the summons of the clergy of our churches for the launching of this canvass and to bring each another man with us to coöperate in this business."

The second meeting was held in Macon on November 27th; twenty-eight men were present and the following resolution was adopted. "Resolved, that the clergy appoint a committee of three to arrange the plans and direct the putting into effect of the methods suggested of a campaign for Missions."

The third meeting will be held in Atlanta in the near future, following which it is proposed, with the agreement of the local authorities to continue the series in Marietta, Athens, Rome, and Milledgeville.

CHURCH SETTLEMENT WORK IN GEORGIA.

THE REV. HENRY D. PHILLIPS, director of the Mission of the Good Shepherd, La Grange, Ga., has secured the endorsement of the eleven Bishops who were present at the Knoxville Missionary Council, of his plan to make the institution at La Grange a center for the training of women who are to engage in this department of Churchwork, and asks that they recommend to him women suitable for such occupation, as that institution is now equipped for service, with competent experts as instructors in the various features of institutional work.

Another Settlement, of smaller dimensions, has been established within the year at College Park, Ga., and is making good progress. More recently the Rev. John S. Bunting of Christ Church, Macon, Ga., has undertaken, with good prospects and with the coöperation of the mill owners, the adaptation of some of the settlement methods at two points in Macon. Within the past month, the Rev. Robert T. Phillips and a deaconess were commissioned for Settlement Work in the North Highlands, Columbus, Ga., where there are five large mills. A house has been provided by one of the companies and the superintendents of all the others have expressed not only sympathy but determination to coöperate. Similar establishments are in contemplation elsewhere. So the success of the first venture has proven an inspiration which causes this form of Christian charity to repeat itself.

MEMORIALS AND OTHER GIFTS.

A VERY FINE PIPE ORGAN, made by Hook & Hastings of Boston, has been recently installed in Calvary Church, Newton parish, Front Royal, Va. It is a sweet, full-toned instrument, and some of its stops are rich and deep. It is a great addition to the beautiful church, and the parish is indebted to St. Elizabeth's Guild for this handsome gift.

THE PAST YEAR has seen many improvements in St. John's Church, Delhi, N. Y. The interior has been greatly beautified by decorations carried out by Sawyer & Flintoft of New York City, and a very handsome brass memorial pulpit was recently unveiled, the gift of Mrs. E. B. Sheldon, who also donated a beautiful processional cross for the use of the vested choir. Through the kindness of Mr. Elbridge T. Gerry the organ has lately undergone complete renovation at the hands of the Odell Co., of New York City, so that it is as effective as a new instrument. The choir of St. John's consisting now of some twenty-four voices, has long been well and favorably known for its rendering of Church music.

THE MISSION CHURCH of the Good Shepherd, Supulpa, Okla., in the Missionary District of Eastern Oklahoma, has been presented with an altar service book, the gift of Miss M. L. Thomas of Cleveland, Ohio, in memory of her father, the late Mr. John Thomas of that city.

PRAYER FOR MISSIONARIES IN CHINA.

THE FOLLOWING PRAYER has been set forth by the Bishop of Atlanta, for the use of his clergy during the Revolution in China:

O Eternal God, who alone canst control the waves of human tumult and the madness of the people, we commend to Thy fatherly care and protection Thy children, the missionaries of the Cross in China; guard them we beseech Thee, from impending dangers, from fear and torment, and from every evil to which they may be exposed; and, we pray Thee, shortly to bring order, peace and happiness to that land for the benefit of Thy Holy Church and to the Glory of Thy Holy Name, through Jesus Christ, our Lord. Amen.

NEIGHBORHOOD CONFERENCE OF THE DAUGHTERS OF THE KING.

A "NEIGHBORHOOD CONFERENCE" of Daughters of the King was called by St. Peter's Chapter, Auburn, N. Y., and held in the church and parish house, November 8, 1911. There were present twenty-four delegates, representing the chapters of Ithaca, Cortland, Homer, and Moravia, as well as those of St. Peter's and St. John's, Auburn, and the conference was honored by the presence and leadership of Deaconess Pell-Clarke, president of the local assembly of Albany and Central New York. Corporate Communion at eleven o'clock, the Rev. Guy Burleson of St. John's Auburn, being celebrant, was followed by an earnest and helpful address by the Rev. N. T. Houser of St. Peter's on the work of the society. This he epitomized as the "establishing of the Kingdom of God in the hearts of women."

Deaconess Pell-Clarke presided at the conference on methods of work, and gave much practical advice on the problems presented. The Deaconess gave an address on the history and special objects and work of the Order, which was thrown open to all women in the city. The chapel was well filled and a large number besides the delegates received the spiritual benefit of her able and inspiring words. The Deaconess upheld the highest ideals for the life of a Daughter of the King, without discouraging those who are still in the days of small beginnings.

Following the address a question box was opened and answers given by the Deaconess to the queries which had been dropped in during the day.

DEATH OF THE REV. ARTHUR LLOYD.

THE DEATH of the Rev. Arthur Lloyd occurred at his home in Tokyo, Japan, on October 26th. Mr. Lloyd was born in India in 1852, while his father, who was a colonel in the British army, was in residence in that country. He was educated at Cambridge College, Eng., from which he received his bachelors' and masters' degrees in the arts. He went out in 1884 under the S. P. G. as an honorary missionary, and was stationed at Tokyo, Japan, where for several years he taught in the government colleges. He remained in this work until 1891, when he became principal of the Church School at Port Hope, Canada, and also professor of Latin in Trinity College, Toronto. Two years later he returned again to Japan and joined the staff of Bishop McKim, and for the next six years he was president of St. Paul's College, Tokyo. After resigning his formal connection with the mission board, Mr. Lloyd accepted a professorship in the Imperial University at Tokyo, but still continued to give his labors to the work of the Church. Throughout his connection with the Board of Missions, though he always accepted the usual salary, he used it for the work of the Church, and supported himself and his family by other work and from private means. Mr. Lloyd was the author of two books on the subject of Buddhism, a late volume on "Everyday Japan," and numerous occasional writings.

NEW LIBRARY TO BE DEDICATED AT CAMBRIDGE THEOLOGICAL SCHOOL.

ON SATURDAY, January 6th, the Episcopal Theological School at Cambridge is to dedicate its new library, the gift of John Gordon Wright of Boston, a member of the Board of Trustees of the school. The exercises will consist of a service in the chapel at 3:30, at which Professor Bliss Perry of Harvard University will give an address on "Religion and Literature," followed by the dedication of the library in the building itself. Addresses will be made by Bishop Lawrence, a former dean of the school, and President Lowell of Harvard University.

The new library is now nearing completion. The exterior work is already completed and the interior is rapidly progressing. The building is of decorated Gothic style of architecture, and is situated between Burnham Hall and St. John's Memorial Chapel. It completes the school quadrangle and fits nicely into the architectural scheme of the school. The structure is of Roxbury pudding stone trimmed with Indiana limestone. The main front is small with a low tower and a wing on either side. The entrance is of limestone consisting of a large door with an arched ornamental window over it. In the rear is a large wing which forms the reading and stack room. The cost of the building will be $35,000.

The main room of the library will be in the rear wing. It is well lighted, and will accommodate seventy-five readers. Ranged along the sides will be stacks for books. There will be space for 15,000 volumes. Leading off from the hall will be a librarian's room and a stenographer's room. In the basement are shelves for 25,000 books and a large room for classes or for seminars. There will also be a fire-proof chamber and large safe for treasures of the school. The interior is arranged under the direction of Charles S. Soule, who has had large experience in library work.

The present library of the school consists of about 15,000 volumes, and this will be placed in the main reading room. It has been suggested to move the diocesan library to the new building and if this were done it would make the library stand high among theological collections. The books are confined almost entirely to theology, because access is given to students of the school to the Harvard University library, where volumes on other subjects may be consulted. The first contribution to the library of the school was by the Rev. John Singleton Greene, who left his large theological collection to the school. This was burned in the big Boston fire, but was insured for $10,000. This insurance money was the chief fund for the purchase of the new library. The library has recently come into a bequest of $20,000 under the will of Dr. Edmund T. Slafter. The income of this is to be used for the enrichment of the school's collection of books.

BLESSING OF ST. ANDREW'S HOUSE, BROOKLYN, N. Y.

ST. ANDREW'S HOUSE of St. Paul's Church, Brooklyn, was blessed on Wednesday afternoon, November 29th, by the Rt. Rev. Dr. Burgess, Bishop of Long Island. The con-

gregation assembled in the guild room of the church and went in procession with the Bishop, clergy, and acolytes to the new building, where the service of dedication was said in the oratory on the second floor. The hymn for St. Andrew's Day was sung, while the Bishop and his attendants ascended to the upper floors of the building, and each was blessed. After the blessing of the house, the First Vespers of St. Andrew's Day were sung in the church. Since the Rev. Andrew C. Wilson became rector, the parish has had unprecedented prosperity. St. Andrew's House will serve as a residence for the associate priests of St. Paul, living in community, under an adaptation of the Augustinian Rule for Canons Regular. The material is Harvard brick, with insets of antique Italian stone work. The stone work surrounding the doorway is from Palermo, of Saracenic design, and with the medallions in high relief on either side is 700 years old. The first floor contains a spacious dining-room, an office, kitchen, and servants' quarters. On the second floor the entire width of the house is taken up by the library, 28x32, in which will be kept a large collection of books, mainly theological, but including many valuable first editions. The chimney piece in this room is adorned by a copy of the tondo relief, by Michael Angelo, of the Virgin and Child, in the Bargello, in Florence. The oratory on the same floor is finished in Cathedral oak. The altar has on either side statues of St. Augustine of Hippo and of St. Francis of Assisi. The ornaments of the altar are of silver, the vestments of gold brocade from Lyons. The upper floors are devoted to the bedrooms and studies of the clergy, with ample provision for future increase in the number of residents.

DEDICATION OF TRINITY HOUSE, BOSTON, MASS.

TRINITY HOUSE, which is to serve as the meeting place for the men and boys' organizations connected with Trinity Church, Boston, was formally dedicated on November 27th. It is located close to the church, and the house is a monument to what can be done in the renovation of an old private residence for club uses. The work has been done by George L. Smith, a Boston architect, who has accomplished much in economy of space as well as artistic arrangement and convenience. On the first floor is a large reception room extending the length of the house; the second story is to be devoted to the uses of the men, the third to the boys, while the top is given over to the private abode of the Rev. Edwin H. van Etten, the curate. In the basement is a remarkably complete gymnasium with all the necessary paraphernalia, including lockers and shower baths. At the dedication exercises Bishop Lawrence made an address and pronounced the benediction; and Dr. Mann, the rector, also spoke. Mr. van Etten and the Rev. Reuben Kidner were present, and many of the vestry and lay people of the parish and other guests. Following the exercises there was a reception, and that same night Trinity Club of the parish met there and put through an interesting programme, having as special guests, the Rev. H. W. Stebbins, chaplain of the State Prison, who made an address. Trinity House is the outgrowth of a cherished wish of Dr. Mann that some provision should be made for the men and boys of the parish, and on first giving verbal expression to his views all the men of the parish, including especially the Trinity Club, got together to push the plan and the result is seen in an admirably arranged house at a cost of $10,000.

NEWARK LOCAL ASSEMBLY B. S. A. MEETING.

THE ANNUAL MEETING of the Local Assembly of the Brotherhood of St. Andrew was held in St. Paul's church, Newark, N. J., on Friday evening, December 1st. A short service was read by the Rev. Henry H. Hadley, rector of the parish and chaplain to the Brotherhood. Bishop Lines made the opening address. He said he had watched the development of the Brotherhood since its organization in St. James' church, in Chicago, many years ago. It has done great work since then, and so quietly that even the members of it do not realize the good of the organization.

"We think that if we were placed in a position to do something heroic we would accomplish something striking and dramatic," declared the Bishop, "but as members of the Brotherhood we find that we have to do the commonplace things. When we look at the great good done by these commonplace things, which are repeated day after day by the Brotherhood, we find that we hardly could accomplish anything more heroic."

The Rt. Rev. Dr. Beecher, who is the Missionary Bishop of Kearney, and who has done work on the plains for nineteen years, related some of his experiences and alluded to the growth of the country beyond the Mississippi. He told the members of the Brotherhood that they should not forget they are part of the missionary society of the Church, and stated that he could find work for them out in his district if any would like to take up missionary work.

Bishop Beecher spoke of work among the Indians, and while on that subject told a story to illustrate that all the "Indians" are not on the reservations.

A few years ago, he said, he was accompanied on one of his trips by Black Fox, an Indian chief. He started to sing the hymn "Sun of My Soul," and was surprised to hear Black Fox take up the hymn in the Sioux language. The Indian then told of having "joined the Church," and when asked if he went to church on Sunday, answered:

"Squaw and three papoose go; me sit in tepee, smoke pipe."

There are too many of the same kind in this section of the country, Bishop Beecher remarked.

LEGACIES AND BEQUESTS.

THE WILL of Millard F. Smith, recently deceased, has been filed for probate. It directs that $1,000 be given to the rector, wardens and vestrymen of Christ Church, Bedford avenue, Brooklyn, N. Y., and a like sum to the Eastern District branch of the Young Men's Christian Association.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Activities at St. James' Church, Marietta.

THE WOMAN'S BENEVOLENT ASSOCIATION, organized last December in St. James' Church, Marietta, Ga., by the rector, the Rev. Edw. S. Doan, for the benefit of the city's poor, has just completed one year's work. During the year 40 poor families were aided in many ways; food, coal, clothing and medicine were provided for these families during periods of distress, and much good advice was given by the good women doing this benevolent work. A supper was recently given for the benefit of the association, at which three prominent business men from Atlanta gave addresses on the work of charity associations.

THE BROTHERHOOD of St. Andrew of St. James' Church, Marietta, Ga., is coöperating with the rector in a special Wednesday night service held in the chapel for the purpose of reaching and interesting men and women in religion who are not usually seen in the churches. The Mission Hymnal is used, and the New Testament, chapter by chapter, according to the 20th century text, is made the basis of the Gospel preaching each evening. The service is proving of interest, especially to men. The service is brief, and a question box for prayers and information is a feautre.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Ten Years in One Parish—Indian and White Children Baptized Together.

ON THE FIRST SUNDAY in Advent the rector of St. Stephen's Church, Denver, the Rev. H. R. A. O'Malley, completed ten years in his present parish. During that time he has seen the congregation grow from 50 communicants to 205; the Sunday school from an average attendance of 35 to an average of 175; while the value of the Church property given in the diocesan journal of 1901 as $3,000, with a debt of $1,500, has grown to $28,500 (with a $500 debt) in 1911, with all current expenses and assessments promptly met.

A TOUCHING INCIDENT occurred at the Church of St. Luke's, Montclair, on October 22nd, when a fair, blue-eyed baby, belonging to Mrs. Burrows, and a little brown-skinned Indian baby, daughter of Mrs. Soutsa of Oklahoma, were baptized in the same font by the Rev. C. E. Chrisman.

EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

New Guild Hall at La Grange.

IN ST. PETER'S PARISH, La Grange, Oregon, on November 22nd, the new guild hall was opened by the Bishop of the diocese, assisted by the rector, the Rev. H. H. Gibbs. It is a handsome building of brick, with high stone basement, and a front of rough field stone, making a very artistic effect. The dimensions are 60 by 30 feet, with a portico extending in front, whose roof is supported by columns built of smooth brown stones from the bed of a creek. The upper part is divided into two rooms with a lobby between, separated by folding doors so that the whole space can be thrown into one, or either room enlarged by the addition of the lobby. The basement extends underneath the whole building, and has store and toilet rooms. At present its main part is not partitioned off and will be used by a boy's club as a gymnasium. The fund for this building was started two years and a half ago by one of the first members of the parish who was leaving for California. She gave a twenty-dollar gold piece; generous gifts were added and the ladies' guild by hard work earned a goodly sum in addition. The cost is $7,000 and there will be only a debt of about $1,500 remaining. The name of Honan hall has been given to the building, after the donor of the site, and the heaviest subscriber to its building fund, which made its erection possible.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

New Mission Started in Pensacola by the Archdeacon.

A NEW MISSION has been organized on Twelfth avenue, Pensacola, Fla., by the rector of St. Katharine's Church, the Rev. William B. Allen. The mission will be known as St. Luke's mission, and will meet a need for aggressive work in that part of the city. The work is being carried on along institutional lines and is meeting with good success. A Sunday school has been organized and regular services are being conducted on Sunday. This is the third mission organized by the rector of St. Katharine's within three years.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Meeting of Stevens Point Archdeaconry—Notes.

THE ARCHDEACONRY of Stevens Point met at Rhinelander, Wis., on November 27th and 28th. At a missionary meeting on the former date, the Rev. Mr. Young of Chicago, spoke of the Sunday school as a missionary agency, and the Rev. Mr. Griffin, of Antigo, of the weakness of a parish that limited its vision

of the Church to its own activities. The next day Mr. Young conducted a series of Sunday school conferences for the clergy, as well as a conference for the Sunday school teachers, and one for the parents.

PLANS HAVE BEEN made for altering the church at Marinette, veneering it with stone, and building in a tower and chapel, the cost to be $8,500, of which $6,500 has been pledged.

THE NEW $10,000 CHAPEL and parsonage of Christ Church, Green Bay, will be dedicated on January 7th, by Bishop Weller. The chapel is the gift of Bishop Grafton.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Dean of Cathedral Receives Gift—Bishop Under Physician's Care.

AT THE ANNUAL PARISH MEETING of the congregation of Grace Church Cathedral, Topeka, Kan. (the Rev. J. P. deB. Kaye, Dean), the congregation presented him with a fine gold watch suitably engraved. The presentation was made by the Bishop of the diocese, who told how he first met the Dean, and what a splendid aide-de-camp he had been to him and to the diocese.

THE HEALTH of the Bishop is such that he is under the care of his physician. On advice he will spend some time in Christ's Hospital, where it is hoped he will be free from all needless consideration of the business of the diocese.

KANSAS CITY.

S. C. PARTRIDGE, D.D., Bishop.

Churchmen Addressed by Bishop at Grace Church, Kansas City.

A MEETING of Churchmen of the diocese was held at the parish house of Grace Church, Kansas City, on November 16th. This meeting grew out of a desire of Bishop Partridge to have a chance to meet in a social and informal manner, such of the men, both of the city and outlying parishes, as could be present, and talk to them upon some of the aims and ideals that should animate us in our Church work. The Bishop gave a most vigorous address upon some of the work that lies before the diocese. He urged a more general use of moving pictures to illustrate Bible truths, and to correct the fallacies of history regarding our Church; and advised that Church literature be given a more general circulation; that something could be done to correct the statements of the histories that are used in our public schools, and that we should learn to realize our strength, and use it, rather than wait for others to help us.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Consecration of St. Paul's Church, Louisville—Notes.

SUNDAY, NOVEMBER 19TH, marked the freeing of St. Paul's Church, Louisville (the Rev. David Cady Wright, rector), from its bonded indebtedness of $30,000. Special services were held throughout the day, and at the morning service the rector preached, and the mortgage was burned with the usual ceremonies. On the following Sunday, November 26th, the church was consecrated, the Bishop of the diocese officiating, and also delivering the sermon. Bishop Woodcock referred to the great effort that had been expended in an endeavor to liquidate the indebtedness of the church and told of the final success with which the labors and sacrifices of the members of the congregation had been rewarded. He also paid eloquent tribute to the late Rev. William Howard Falkner, under whose rectorship much was done in mapping out plans and securing pledges to obtain this end. The feature of the evening service was an historical address, delivered by the Hon. A. E. Richards, chancellor of the diocese and senior warden of the parish. Judge Richards told of the founding of the parish in 1836, of its growth and prosperity until its magnificent building was totally destroyed by fire on St. Paul's Day, 1894, then of the subsequent erection of the present church in a new and more residential section of the city, at which time the bonded indebtedness was assumed.

IN THE MIDST of all its rejoicing, St. Paul's Church, Louisville, has been saddened by the death of one of its oldest and most faithful members, Mr. William H. Beyers, which occurred on Saturday afternoon, November 25th, following a stroke of paralysis. Mr. Beyers was 75 years of age and had retired from active business. For many years he served on the vestry of St. Paul's Church, and was also superintendent of the Sunday school. He is survived by his wife, three daughters, and a son. The burial was held on Tuesday afternoon, November 28th, from St. Paul's Church, the rector, the Rev. David Cady Wright, officiating.

THANKSGIVING DAY was well observed in Louisville, the attendance at the various services being excellent. A united service was held at St. Andrew's Church for the four larger and more centrally located congregations, at which time Bishop Woodcock was the preacher. Offerings in all the city parishes were devoted to two Church institutions, the Orphanage of the Good Shepherd (for boys) and the Home of the Innocents. At both of these institutions, in accordance with the annual custom of many years' standing, "Harvest Home" receptions were held, at which they were visited by the clergy and Church people generally, and generous donations of money, clothing, provisions, and other necessities received.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Bishop is Guest at Banquet—Policemen Attend Service—Notes.

BISHOP BURGESS was the guest of honor at the annual banquet and reception of the Central Committee of the Men's Parish Clubs and the Church Club of the diocese of Long Island, held at the Masonic Temple, Brooklyn, on Monday evening, November 27th. Charles H. Fuller was toastmaster, and introduced the guest of honor, who received an enthusiastic reception. Bishop Burgess spoke on "The Future Work of the Diocese of Long Island," pleading for more support in missionary operations at home and abroad, and for the Church Charity Foundation. The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, Manhattan, lauded the past work of the diocese of Long Island. In speaking to the question: "What Is Religion," he spoke of the wider scope of religion in closer social intercourse with our fellow-men. In speaking upon "Our Neighbors and Ourselves," E. K. Coulter, clerk of the Children's Court, Manhattan, declared that religion must go forward in social service. The programme concluded with an address by Congressman William C. Redfield an "The Churchman and His Daily Work."

FIVE HUNDRED POLICEMEN attended a memorial service in St. Ann's Church, Brooklyn Heights, on Sunday afternoon, November 26th. Several deputy police commissioners also attended. The Rev. C. Campbell Walker, rector of the parish made an address of welcome. Then the Rev. William Morrison, a chaplain of the Police Department, preached the sermon.

ON MONDAY EVENING, November 27th, the people of Grace Church, Corona, L. I., gave a farewell reception to Robert Harrold who, as lay reader, has carried on services here for over three years. In that period the congregation has built a commodious parish house, and have nearly paid for it. At the reception, Mr. Harrold was presented with an engrossed testimonial, a gold watch fob, and a purse of gold with the love and esteem of the congregation.

THE REV. CHARLES A. BROWN, one of the grand chaplains, preached a sermon to the Hillside Lodge of F. and A. Masons in St. Matthew's Church, Brooklyn. There was a good attendance and special music.

ST. BARTHOLOMEW'S CHURCH, Brooklyn, was consecrated by Bishop Burgess on Advent Sunday. There was a debt of $30,000 on the church a few years ago. In the rectorate of the Rev. Frank M. Townley the mortgage has been liquidated. At the evening service a sermon was preached by the Rev. Dr. William T. Manning, rector of old Trinity, New York City.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Session of the Archdeaconry of Cumberland—Service for National Guard—Notes.

THE AUTUMN SESSION of the Archdeaconry of Cumberland, which comprises in its limits one-seventh of the population of Maryland, was held in St. Julius Church, Hagerstown, Washington County, November 20th and 21st. Every clerical member was present, with a good attendance of lay-delegates. The session opened with a business meeting on Monday afternoon, November 20th. Bishop Murray presiding. In the evening, stirring addresses were made by the Rev. Geo. W. Thomas on the subject, "What *has* been done for the Extension of the Kingdom of God in the Archdeaconry," by Archdeacon J. Poyntz Tyler, on "What *should* be done," and by the Rev. William Cleveland Hicks, on "The Extension of the Kingdom of God in the Diocese of Maryland." Tuesday Bishop Murray was celebrant at the Holy Communion, assisted by the Archdeacon. Morning Prayer was said at a later hour, with a sermon by the Rev. Douglas Hooff of Frederick. Following this service, the Rev. J. E. Carteret of Hancock, read a most able and scholarly essay on "Conscience in relation to the Faith," which was discussed by most of the clergy present. From two to four the Archdeacon conducted quiet hours for the clergy, taking as the subject of his addresses, "Ourselves—Our Work." This was followed by a most interesting address by the Rev. J. A. Welbourn of Tokyo, Japan, on missionary work among the men of Japan. Then there was held an open conference of the clergy and special intercession. In the evening helpful addresses were delivered by the Rev. Charles L. Atwater on "The Extension of the Kingdom of God at Home," and by the Rev. J. A. Welbourn, on "The Extension of that Kingdom Abroad." Following this service a delightful reception was given to the delegates at the rectory. The sessions closed with the Holy Communion on Wednesday morning, the Rev. F. M. C. Bedell being celebrant.

THE FIFTH INFANTRY, Maryland National Guard, together with the Veteran Corps, in dress uniform, attended service on the afternoon of the Sunday next before Advent, at the Memorial Church, Baltimore, and listened to a sermon by the associate rector, the Rev. W. Page Dame, who is chaplain of the regiment. He was assisted in the service by his father, the Rev. Dr. William M. Dame, rector of the Church, and chaplain of the regiment for more than a quarter of a century.

THE CHURCHMAN'S CLUB of the diocese of Maryland held its first meeting and banquet of the season at the Hotel Belvedere, Baltimore, on the evening of November 23rd. About 200 persons, including invited guests and a number of the clergy, were present. Dr. Robert W. Johnson, president of the club, presided and, after a short address of welcome, introduced Mr. Walter S. Shutz of

Hartford, Conn., who delivered a most inspiring address on the subject, "The Men and Religion Forward Movement." He was followed by the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore, who spoke of the work of the laity, especially in Church clubs. The closing address was delivered by the Bishop of the diocese.

AT A LARGELY ATTENDED meeting of the Men's Club of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), held November 20th, in the parish house, a stirring address was delivered by Hon. George R. Gaither, former Attorney General of Maryland, and a prominent Churchman, on the subject, "Some Sphere for a Churchman's Influence."

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Busy Week for Dr. van Allen—Local Assembly of B. S. A.—Notes.

DR. VAN ALLEN spent a busy week late in November, beginning on Monday afternoon with an address at the memorial meeting of the Boston Authors' Club in honor of Col. Higginson; on Tuesday afternoon an address on "Art and the Church," in New York at the exhibit of ecclesiastical art, arranged by associates of the Sisterhood of St. Mary, at the Waldorf-Astoria; on Wednesday morning a lecture at Ossining School, Ossining, N. Y., on "The Awakening of China," and an address on the same evening before the New York Church Club on "American Education and Vital Morality"; and on Thursday a sermon at the dedication festival of St. Clement's Church, Philadelphia. All that was between Sundays.

AT THE ANNUAL MEETING of the Boston Local Assembly of the Brotherhood, on the evening of December 1st, these officers were elected: President, Frank R. Kneeland; First Vice-president, J. Arthur Peovost of East Boston; Second Vice-President, R. L. Turner of Mattapan; Corresponding Secretary, H. S. Bowen of Longwood; Recording Secretary and Treasurer, J. A. Howson of Boston; Executive Committee, Edmund Billings, John H. Storer, Dr. Calvin C. Page and William Nicholson. Addresses were made by Dr. William C. Sturgis of Colorado Springs, Colo., the Rev. Frank E. Aitkins, Leonard V. Webb, New England, secretary; James Hicks of Cambridge and the Rev. Frederick C. Lauderburn, vicar of St. Stephen's.

THE MEN'S CLUB of St. John's Church, Jamaica Plain, gave a reception to Bishop Lawrence on the evening of November 29th, and there was a large outpouring of male members of the parish and friends to listen to an inspiring address by the Bishop on "Men and the Church." John E. Rousmaniere, president of the Episcopalian Club was also present and made an address. The Rev. Thomas C. Campbell, the rector of the parish, has arranged two special services for men for successive Sunday evenings, when the preacher will be the Rev. Dr. Daniel D. Addison of Brookline, and the Rev. Dr. E. S. Rousmaniere of Boston.

PLANS ARE UNDER WAY for the building of a parish house at St. Chrysostom's Church, Wollaston. The vestry have long wanted such a building, as the parish activities are greatly in need of some common meeting place for the organization. Now the members of the Men's Club have come to the support of the vestry, and its members have pledged themselves to work hard toward the desired end.

IMPROVEMENTS in Christ Church at the North End, Boston, are well under way and already the heating plant has been installed, and it is hoped to be able to open the edifice for services and for visitors in a few weeks.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Lunch Rooms Provided for High School Girls.

A NEW AND USEFUL form of social service was commenced on Monday of this week by the Girls' Friendly Society of All Saints' Cathedral, in throwing open the Cathedral guild rooms in Bosworth Hall to be used as lunch rooms by girls attending the East Division High School, which is two blocks distant from the Cathedral. Comfortable places are arranged for these girls to eat their lunches, cocoa is sold at five cents a cup, and they are permitted to dance during the remainder of the noon hour. Between 40 and 50 availed themselves of the opportunity on the first day that the rooms were thrown open for the purpose, and it is anticipated that a great many more will do so in the near future.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

City Missionary Club Organized at Elkhart.

AT ELKHART, November 21st, more than 150 men met at a banquet to organize a city club, to accomplish missionary work for the Church on a practical business basis. Addresses were made by Mayor E. E. Chester, and Mr. C. E. Jensen, of the Chicago Association of Commerce, who spoke on "The Mission of the Church." Mr. Malcolm McDowell of Chicago, spoke of institutional work in that city, and Capt. H. S. Norton of Gary, Ind., gave an address on the Holy Catholic Church. Guests of honor were the Bishop of the diocese, the Rev. C. R. Smith of Hammond, the Rev. Cody Marsh of Gary, the Rev. Mr. Goodwin of Laporte, the Rev. L. C. Rogers of Mishawaka, Dean Trowbridge of Michigan City, and a number of prominent laymen. A meeting of the Commission for Church extension was held during the afternoon of the same day, and it was determined to organize city clubs of this character in every city in the diocese as soon after the new year as possible, and a program similar to the one above given will be carried out.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Church Extension Society Meets—Meeting of Trustees of Seabury—Notes.

A NOTABLE MEETING of the Church in the city of St. Paul, in the interest of the Church Extension Society was held in St. John's Church on Sunday, November 26th. All the Episcopal churches of the city united in the service and 234 choristers were massed in the spacious chancel and nave. The Rev. A. G. Pinkham, vice-president of the society, presided and introduced the speakers, the Rt. Rev. Cameron Mann, D.D., of North Dakota, and the Rev. J. E. Freeman of St. Mark's, Minneapolis. The Bishop of the diocese pronounced the benediction. The offering was for the work of the society. In addition to the aid given the various missions, the special object of the year is the building of a rectory for St. Philip's (colored) mission.

THE TRUSTEES of the Seabury Divinity school met on Tuesday, November 28th, at the Hall. There were present the Bishop of the diocese, Bishop Mann of North Dakota, Bishop Morrison of Duluth, Bishop Williams of Nebraska, and eight of the local trustees. The principal business was the selection of a warden. After a full and careful survey of the whole situation the unanimous choice, upon the first ballot, fell upon the Rev. Dr. F. F. Kramer, Ph.D., of All Saints' Church, Denver, Colorado. Dr. Kramer is a graduate of Trinity College, Hartford, of the General Theological Seminary and a Doctor of Philosophy of the University of Colorado. He has accepted his election and will probably be installed on the Feast of the Epiphany.

THE TRUSTEES of St. Mary's Hall met on Wednesday, November 29th. Very gratifying were the reports of the attendance and condition of the schools.

THE BISHOP of the diocese and the faculty dined at the Hall with the students of the Seabury Divinity School, according to a time-honored custom, on Thanksgiving Day.

THE FALL MEETING of the Board of Trustees of Shattuck School, was held in Faribault on Monday, November 27th. The reports of the condition of the school were excellent. Some additional land had been secured between Shattuck and St. James' school for younger boys and additions and improvements made to the building.

MR. GEORGE WELSH, formerly of Morton, State Commissioner of Immigration, and a devout member of St. John's parish, St. Paul, passed to his rest on Wednesday, November 29th.

MR. CHAS. W. FARWELL, for several years the treasurer of the Board of Missions and of the Council of the diocese, has tendered his resignation to the Bishop, owing to impaired health and enforced absence from the city. He has served the diocese with great faithfulness and his resignation will be accepted with deep regret.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Mission Study Sessions at Montclair—Death of Mrs. Clara L. Clark.

A SERIES OF missionary study sessions for the Church people of Montclair, N. J., was inaugurated on Tuesday, November 21st, by a luncheon in St. Luke's parish house. About two hundred members were present. After luncheon the Rev. Hugh L. Burleson, of the missions house staff, made an address. Seven ladies represent the several local parishes on the executive committee.

MRS. CLARA L. CLARK, a life-long resident of Newark, N. J., died on Monday, November 27th, aged 72 years. The funeral was held in the parish church on Friday; the rector, the Rev. Elliot White and the Rev. Morton A. Barnes officiating.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Summer Resort Begins Winter Services—Institution of Rector at Freehold.

SINCE LAST SUMMER much progress and very satisfactory conditions are reported for St. Philip's Church, Gland Heights. Mr. Henry C. Craner of Philadelphia is officiating as lay-reader. A radical advance has been made by the decision to have winter services in a place where even summer services were not always regularly sustained. A Thanksgiving Day service was held, and arrangements are now being made for Christmas services. This is one more of many instances in the diocese of New Jersey in recent years, of summer seashore missions advancing to the maintenance of services throughout the year.

THE REV. JOHN F. MILBANK was instituted rector of St. Peter's Church, Freehold, N. J., by Bishop Scarborough on Wednesday, November 22nd. The sermon was preached by the Rev. Robert Mac Kellar, rector of Trinity Church, Red Bank. The Rev. Dr. Henry H. Oberly and the Rev. G. S. A. Moore of Elizabeth assisted in the service.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Church at Portland Rebuilt—All Vacancies in the Diocese Filled—Notes.

THE CHURCH of the Good Shepherd, Portland, has been rebuilt at the expense of about $4,000. The building was two stories in height, with the Sunday school room, study and furnace room below, and the church proper in the second story. The entrance to

the church was built in such manner as to make the danger from fire great, also making it impossible to hold funerals in the edifice. The building was lowered and enlarged, and the entrance was placed on the outside, so that, as reconstructed, the building conforms to the fire laws.

WITH THE COMING of the two new clergy, who have accepted missionary work in the diocese, all the vacancies have been supplied, which will give Archdeacon Chambers time to care for the scattered communicants, and open new work. The diocesan board of missions has obligated itself to do this work and ventures out with the expectation and hope that it may have the means to meet all its obligations. Archdeacon Chambers plans the holding of several missions, or instructions, during Advent and Lent in several of the smaller places in the diocese.

THE NEW BISHOPCROFT is so far completed as to permit of the Bishop moving into the building. It is located in one of the best residence sections of the city of Portland and is modern in every respect. The memorial library is on the same grounds and is about complete. These two buildings, with Ascension chapel (lately repaired), give the diocese a center for its work. The Bishop and Archdeacon will have their offices in the library building, and many of the diocesan boards will hold their meetings there also.

A NEW CHURCH PROPERTY has been purchased at Sutherlin, a new town in southern Oregon, and already the people there have started to build a chapel thereon. The work is under the charge of the Rev. C. W. Baker, rector of St. George's Church, Roseburg.

THE REV. C. W. ROBINSON has started to build the new St. Paul's Church, Oregon City. The building is to be of stone and will cost in the neighborhood of $30,000. St. Paul's is probably the oldest of the church buildings in the diocese, the rest of the old buildings having already given way to new ones.

A NEW WORK has been started with a Sunday school in Montavilla, in the suburbs of Portland, by the Rev. J. D. Potts, rector of St. Michael and All Angels.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Local Assembly of B. S. A. Observes Patronal Festival—Donation Day at Home for Crippled Children.

THE SEVERAL CHAPTERS of the Brotherhood of St. Andrew, comprising the Local Assembly, made their annual corporate Communion at Trinity Cathedral on St. Andrew's Day at 8 A.M. Immediately prior to this service eleven young men were formally admitted to membership in the Cathedral chapter by the Dean. Breakfast in the Cathedral house was followed by a social hour, when growth in numbers, and increased activity were reported. A chapter has recently been formed at Grace Church, South Cleveland, the Rev. W. S. L. Romilly, rector.

TUESDAY, November 28th, was observed as "Donation Day" at Holy Cross Home for crippled children, Cleveland. A large number of persons visited the Home during the day. The donations of provisions, varieties of useful articles, and cash greatly exceeded the gifts for maintenance received in recent years. The Home is doing a splendid work, and is more and more commending itself to the notice of the public generally.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Service for Men and Boys at Providence—Thanksgiving Day Observances—Mission at Christ Church, Providence.

A MOST INTERESTING SERVICE for young men and boys of Rhode Island was held at All Saints' Memorial Church, Providence (the Rev. Arthur M. Aucock, D.D., rector), under the auspices of the St. Andrew's League on the afternoon of November 26th. The League is an association of young men and boys who have for their object the promotion of interest in the St. Andrew's Industrial School, Barrington. Invitations had been sent out several weeks before through the rectors of the parishes of the diocese, and the boys and young men assembled from all over the city and nearby towns to the number of between 700 and 800. The service began at 4: 30, with the full choir of the church and ten clergy and two Bishops in the chancel. The service was short, including several hymns, the Nunc Dimittis and an anthem, one psalm, one lesson, creed and prayer. Bishop N. S. Thomas of Wyoming, read the lesson, and Bishop Perry preached an effective, strong sermon on our Lord as revealed in the vision of the Apocalypse, the true knight and type of chivalry. "The world," he said, "is tired of men who always stop to ask whether this or that will pay before making an attempt to do God's work." "The things attempted by God's men have not paid, as we consider pay in this world. They have cost something."

THANKSGIVING DAY was well observed in the diocese by attendance at religious services, nearly every church having one service and many of them two, one of which was the service proper for St. Andrew's Day. In Providence several parishes united in a Thanksgiving Day service at 10:45 A.M. at Grace Church (the Rev. Frank W. Crowder, Ph.D., rector). The parishes taking part were All Saints', Christ, Calvary, Church of the Saviour, and St. James'. Bishop Perry preached the sermon, taking for his text, "I was free born," his chief point being that our freedom and privileges were purchased by the self-sacrifice and high purposes of our forefathers. And our heritage of free birth, with its Christian and civic privileges, must be preserved by continued self-sacrifice, that those who come after us may be born freer than ourselves. In Newport the parishes of the city united with St. George's (the Rev. Geo. V. Dickey, rector), and the sermon was preached by the Rev. H. Newman Lawrence of the Holy Cross Church, Middletown, Conn.

A MISSION to last 10 days began at Christ Church, Providence (the Rev. Alfred H. Wheeler, rector), on Friday, December 1st. The Rev. Thomas F. Cline, one of the staff of St. Stephen's Church, Boston, is the mission preacher. The order of services will include a daily celebration of the Holy Eucharist at 7: 30 A.M., Children's service at 3: 30 P.M., and an evening service at 7: 30.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Church Temperance Sunday Observed.

NOVEMBER 26TH, was Church Temperance Sunday in the Church of the Good Shepherd, Grand Rapids. A large congregation assembled, members of the Good Templars, and of the Woman's Christian Temperance Union being present in large numbers. The rector, the Rev. Wm. B. Guion, preached a special sermon, in which he spoke in strong terms against intemperance in all matters.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Parish Hall Dedicated at Rochester—Improvements at Lockport—Notes.

THE AUDITORIUM of Douglas Hall, the new parish building of St. Andrew's Church, Rochester (the Rev. J. B. Thomas, Ph.D., rector), was filled by interested parishioners on Wednesday evening, November 29th, the occasion being the dedication of the new building by the Bishop of the diocese. The dedication service came upon the eve of St. Andrew, the patronal festival of the parish and was a most pleasant sequence to the service in the church. During his dedicatory address, Bishop Walker took occasion to congratulate the members of the parish on the things for which the building stood, and referring to the plans for the installation of bowling alleys, he said, "I was glad to learn that. We are living at a driving pace in this day, too driving a pace, and recreative amusement and exercise is an absolute necessity. It is a privilege and a duty of the Church to place these things under the banner of the Church, where, more than anywhere else, they should be able to realize their wholesome ends." The auditorium has a seat-

ROYAL
Baking Powder
Absolutely Pure
Makes Home Baking Easy
With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety, and danger of alum food is avoided.

ing capacity of 600 and is finished in mission woodwork. The building also contains a fine gymnasium adjoining the auditorium. In the basement are a large dining-room with a modern kitchen attached and other rooms which are to meet recreative needs. Provision has been made on the third floor for the home of a curate and for the accommodation of a janitor. The old parish building, Nazareth House, has been completely remodeled and merged into the new structure. The entire cost was about $16,000, of which amount $10,000 was contributed specially for this purpose, the balance being supplied from funds in hand.

GRACE CHURCH, Lockport (the Rev. Henry F. Zwicker, rector), has just completed extensive repairs. The walls of the building have been redecorated. The old steam system of heating has been superseded by the new atmospheric pressure system, with narrow radiators along the side walls and larger ones at the entrances. A new hardwood floor has been laid all over the church, with velvet carpet in the aisles and open spaces. The pews which were placed in the church at the time of its erection in 1853, have been taken out and replaced by new ones. These repairs with the incidental small things needing attention, have been completed at a cost of $4,500, there being left a balance of indebtedness of about $2,150. An old debt of $4,200, part of which had been owing by Grace Church for upwards of thirty years, and the balance for a shorter period of time, no longer exists. Within the past month the rector, through the loyalty and generosity of his people, has succeeded in cancelling it.

ON WEDNESDAY, November 29th, the Bishop visited the missions at Hunts and Nunda, the former in charge of a lay-reader, a student of the De Lancey Divinity School, under the supervision of the Archdeacon of Rochester. All the stores in Hunts were closed in the forenoon, at the time of the service, so that the men of the place could attend, of which privilege they availed themselves.

THE SYMPATHY of the clergy goes out to the Rev. O. E. and Mrs. Newton, of St. John's Church, Phelps, in the death of their little son. The Rev. H. E. Hubbard of Waterloo officiated at the funeral on Monday, December 4th.

CANADA.

Death of Canon Ellegood—A Correction—News from the Various Dioceses of the Dominion.

Death of Canon Ellegood.

ON LAST Sunday morning, December 3rd, there died in Montreal the oldest priest of the diocese, the Rev. Jacob Ellegood, rector of St. James' Church, and honorary canon of the Cathedral. Canon Ellegood was ordained deacon in 1848, and entered at once upon work at the Cathedral in Montreal as curate, continuing as such until 1872, when he became rector of St. James' Church and honorary canon. Thus his whole long ministry of more than 60 years has been spent in the same city and in connection with the Cathedral church. He received the honorary degree of D.C.L., from Bishops' College University, Lennoxville, in 1903.

A Correction.

An item recently printed concerning the dedication of St. Mary's Church, Oak Bay, was credited to the diocese of New Westminster, where it should have been the diocese of Columbia.

Diocese of Huron.

THE SERVICE at which the new rector of St. Saviour's Church, Waterloo, the Rev. A. Clarke, was inducted, was conducted by the Ven. Archdeacon Young. The preacher was the Ven. Archdeacon Davidson of Guelph.—THE NEW BRASS lectern, presented to Christ Church, Listowel, by Mr. W. H. Martin of Chicago, is to be used for the first time November 26th.

Diocese of Toronto.

AT THE ANNUAL Convocation service for Trinity College, Toronto, November 14th, the preacher was the Rev. Canon Tucker, of St. Paul's, London. On the following day the degree of D.D. was conferred upon Bishop Clarke, of Niagara, who in his address spoke of the improvements which had been made in the college since he was an undergraduate there.—THE REV. M. J. MOORE was inducted rector of St. George's Church, Toronto, in succession to the late Canon Cayley, November 15th, by the Venerable Archdeacon Cody. THE PREACHER at the annual dedication service of St. Mary Magdalene's, Toronto, was the Rt. Rev. Dr. Williams, Bishop of Michigan.—THE NEW CHAPEL presented to Wycliffe College, in memory of its founders, was dedicated November 14th. The sermon was preached by the Bishop of Toronto, and Archdeacon Cody and a number of the city clergy assisted in the service. The new organ was used for the first time. It was given by the graduates and undergraduates of the college. The cost of the chapel was about $17,000.

AMONG the preachers at the Advent services in St. Alban's Cathedral, Toronto, are to be the Bishop of Western New York, and the Bishop of Chicago.—BISHOP SWEENY was in the chair at the meeting of the committee on the Prayer Book Revision and adaptation, which met in the Synod office, Toronto, November 17th. The committee will meet again in January.

Diocese of Columbia.

BISHOP STRINGER, of Yukon, preached in Christ Church Cathedral, Victoria, November 5th, to a very large congregation.

WORKS WITHOUT FAITH

Faith Came After the Works Had Laid the Foundation.

A Bay State belle talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches, from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin, and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage. I am especially fond of it served at dinner ice-cold, with cream.

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Diocese of Rupert's Land.

A VERY INTERESTING paper on the relation of the Church to Christian Science, was given by Rural Dean Roy, at the meeting of the rural deaconry, of Turtle Mountain, November 13th and 14th. A special meeting of the deaconry was called for December 11th, to hear Canon Murray speak on the "Mission of Self Help." The meeting was to be held at Boissevain.—THERE WAS A LARGE and enthusiastic meeting in Holy Trinity parish hall, Winnipeg, November 13th, to celebrate the thirty-sixth anniversary of the rector, Archdeacon Fortin's, charge of the parish. One of the speakers, Chief Justice Howell, read a letter in which it was remarked that to minister to the same congregation during a period that practically covers the whole history of the city and province, must be a contribution made to the character of the nation which cannot be estimated. Many other speeches were made, congratulating Archdeacon Fortin on his long term of service.—A BOY'S CLUB, which promises to be a strong influence for good, has been formed in St. Matthew's parish, Brandon.

A MISSION is to be held in the deanery of Pembina, shortly, which will be conducted by the Rev. H. Lisle Carr, vicar of Woolton, Liverpool, England. Manitou, as the most central position in the deanery, is to be the headquarters of the mission. At the deanery meeting to be held in January, at Manitou, arrangements for the mission will be completed.

Diocese of Niagara.

A MEMORIAL ALTAR is to be erected in St. James' Church, Guelph, in memory of the late Mr. Matthew Jones, who was long connected with the parish. The bequest of $4,000, left the church under his will, is to be applied to the reduction of the church debt, according to his wish.—THE NEW PARISH hall in connection with St. John's Church, Port Dalhousie, is going on rapidly.

THE NEW PARISH hall of St. Paul's, Fort Erie, was formally opened by Bishop Clark, November 6th.

Diocese of Quebec.

THERE WERE a good many of the clergy present at the November meeting of the rural deanery of Sherbrooke, at Waterville on the 6th. The Principal of Bishop's College, Lennoxville, the Rev. Dr. Parrock, gave an excellent paper on "The Child and the State." The rural Dean, the Rev. Canon Shreve, presided.—THE OFFERINGS this year at all the Thanksgiving services are to be given to the Widow's and Orphan's fund of the diocese, there being a deficit.

THE ANNIVERSARY services of Trinity Church, Quebec, were held November 25th. The special preacher was the Rev. W. H. Griffith Thomas of Wycliffe College, Toronto. Trinity is the oldest church in Quebec, except the Cathedral, and for upwards of forty years was a chapel of ease to the Cathedral. It was built by the Hon. Chief Justice Sewell, whose son was incumbent of the parish for over forty years. An interesting fact is that the present junior warden is a great grandson of the founder.—AN INFLUENTIAL deputation from Bishop's College, Lennoxville, waited upon the Lieutenant Governor, Sir Somer Gouin, to seek an increased annual grant from the government for the college. They received a promise that whatever might be done for other colleges in the Province, Bishop's should receive a fair proportion. The deputation included Bishop Dunn, Chancellor Hamilton, Principal Parrock, Dean Williams and Archdeacon Balfour.

Diocese of Ottawa.

MUCH PLEASURE was manifested at the appearance of the beloved president, Mrs. Tilton, at the November meeting of the diocesan board of the Woman's Auxiliary, after her late severe illness. The meeting was held as usual in the Ladder Hall, Ottawa, but the change contemplated having been carried by a majority of votes from the various parishes, the board meeting will in future be held in the different parishes. The December meeting will be held in St. John's, and the first meeting in the new year in St. George's parish, Ottawa.

AT THE ANNUAL meeting of the Sunday School Association of the diocese, in the Lauder hall, Ottawa, Canon Kittson gave an address on the religious training of children, with reference also to the public schools. He said that while provision for religious teaching was made in the state system, it was not properly and effectively made. He said he

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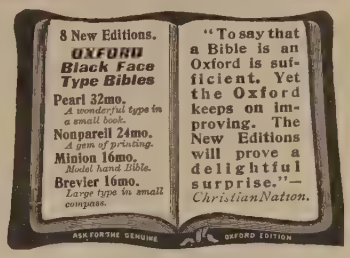
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Diocese of Montreal.

AT THE FIFTY-SECOND anniversary of Christ Cathedral, Montreal, the special preacher at the services on Sunday, November 26th, was the Rev. Elwood Worcester, D.D., of Boston.—THE NEW Church of St. Matthew's, Mount Royal Vale, was dedicated by Bishop Farthing on November 29th.—THE BISHOP has issued a reply to the fiat of the Roman Archbishop of Montreal on the *ne temere* decree, in which he shows that in 1901 the Archbishop admitted the legality of "Mixed Marriages," which he now condemns.

The Magazines

THE OCTOBER *Edinburgh Review*, in an article entitled "Fogazarro and Modernism," gives this attractive picture of the author of "The Saint": "It was impossible to be in his company even for half an hour without being impressed with his truthfulness and sincerity, without recognizing him as a poet, an enthusiast and an idealist, and at the same time a sensible man who would not go after chimeras. The Bishop of Vicenza calls him 'an excellent father, a convinced believer, a perfect gentleman.' Signor Luzzatti, late Minister of Italy, says that the work of his life was to translate truth and goodness into beauty; and something of this mission might be fancied to animate his words, looks, and gestures. Is it not incredible that such a man as this should—we will not say, not be accepted as a saint, but be censured, silenced and almost put to the ban by the society which declares itself to be the only depositary of the message of Christ?"

MR. SOLOMON REINACH prints in *The Quarterly Review* an address delivered at Girton College, Cambridge, in August, on "The Growth of Mythological Study." He describes the earlier labors of Fontenelle, who by "a flash of genius laid the foundation of the whole anthropological school of mythology," of De Brosses, and Dupuis, all his countrymen; the later labors of Grimm and Mannhardt in Germany; and finally of Tylor, Spencer, and Lang in England. "Why did England," he asks, "play so great a part in the triumph of the anthropological school? And the answer he finds in the common sense judgment of Englishmen, in England's colonial policy and finally in the influence of Bible reading. "The Bible was generally more familiar in the sixties—I do not know how things stand now—to a parish clerk in England than to a university professor in Germany or in France."

THE *Church Quarterly* has a review by Bishop Gore of Baron Von Hügel's "Mystical Element of Religion," and a valuable article by Mr. St. John Thackeray on "The Present Position of New Testament Criticism." The "Short Notices" of books in *The Church Quarterly* are always among the best book reviews to be found anywhere.

IN THE *Nineteenth Century* for November, the Bishop of Winchester (Talbot) writes in defence of his exercise of discipline in the case of the author of "Miracles in the New Testament." "The late Professor Asa Gray," he writes, "to whom fell the delicate and difficult task of mediating between Darwinism in its first days and religious opinion in America, gave it to me as his deliberate opinion in retrospect that the Church had accepted Darwin's teaching quite as fast as could fairly be asked. His careful scientific mind would have been repelled rather than attracted by an abrupt appropriation of results from another department of knowledge before there had been time for reflection upon the relation of old and new and for the adjustments and

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explanations which showed the harmony of the one with the other. I think it may truly be pleaded that a church in which the immense changes of modern thought had been accepted without any fear or surprise, or even vehemence of protest, would have been a church defective in sturdy faith, and sensitive reverence, and robust conviction."

THE *Fortnightly* has a timely article on Dr. Sun Yot Sen and the Chinese Revolution. "He is very quiet and reserved in manner, and extremely moderate, cautious, and thoughtful in speech. He gives one the impression of being rather a sound and thorough than a brilliant man, rather a thinker than a man of action. I have heard him addressing his countrymen. He spoke quietly and almost monotonously, with hardly any gestures, but the intent way in which his audience listened to every word—his speeches occupy often three and four hours, and even then his hearers never tire of listening to him—showed me the powerful effect which he was able to exercise over his hearers by giving them a simple account of the political position in China, of the sufferings of the people, and of the progress of the revolutionary movement. The majority of the Chinese in America are revolutionaries and they worship their leader. Many have given him their entire fortune. Even the poorest shopkeepers and laundrymen contribute their mite."

THE FUN of the Christmas *Century*—and concentrated fun it is—will be found in Sir William S. Gilbert's comedy, "Trying a Dramatist," the second of two plays by the noted playwright which *The Century* has been fortunate enough to secure and publish. Of the special Christmas features of the number, the cover, naturally, attracts first attention. It reproduces a sketch by Norman Price which conveys in beautiful color and with much quaint charm the spirit of Christmas rejoicing. Another notable Christmas feature of the number is a Christmas song, written specially for *The Century* by Horatio Parker, professor of music at Yale University. Prof. Parker has set his music to "There's a Song in the Sky," a hymn by *The Century's* first editor, Dr. J. G. Holland.

THE *Youth's Companion's* stories of adventure usually picture some incident of frightful danger springing from unforeseen accidents in the ordinary course of the day's work. Such stories are C. L. Claudy's account of an apprentice boy's predicament "In a Kiln," the strange experiences of "Velocipede K-12" in an Arizona desert, and "Sitting Out With the Howler," which describes the grim situation of a Western herdsman who found himself caught in the same trap with a wolf. These stories and others of like character will appear in *The Companion* between now and Christmas.

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The most obvious thing about the German city is its orderliness. The most obvious thing about the American city is its disorderliness. The American city is an accident: a railway, water, or industrial accident. It had its birth in the chance location of a body of settlers. It became a city because it could not help it. The German city, on the other hand, was either a fortress, a Hauptstadt, or an industrial community, like the cities of the lower Rhine in the neighborhood of Essen, Elberfeld, or Barmen. Berlin, Munich, Dresden, Cologne, Mannheim, Düsseldorf, Hanover, and Strassburg were the seats of kingdoms, principalities, or bishoprics. Frankfort, Hamburg, Bremen, and Lübeck were free Hanseatic towns, owing allegiance to no one—proud of their mediaeval traditions and jealous of their freedom.

Much of that which we admire in the German city is traceable to age. All of these cities were enriched with valuable heritages from the past. Rulers embellished capitals in imitation of Paris. Some, like the kings of Bavaria, were themselves artistic and in love with things Hellenic. They erected palaces, art galleries, and museums. They laid out parks and palace gardens.—FREDERIC C. HOWE, in *Scribner's*.

THERE ARE many who are philanthropic out in the world who fail to consider the feelings of their immediate family. Gloom, discontent, a sharp tone of voice, frequently mar the peace of the home circle. Certainly, this should not be so, for the more the soul is filled with a supernatural love the more intense and more thoughtful should be the affections towards those whom we love with the natural feeling of kinship. The whole subject may be reduced to the one word, Charity, which should run through every fibre of our being. But that true charity only comes by a regular and constant use of the sacraments—that money which was given to the host of the inn—and without which we can never attain to the beautiful character of the Good Samaritan.—*Selected.*

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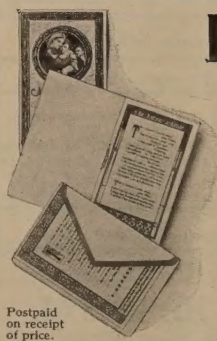

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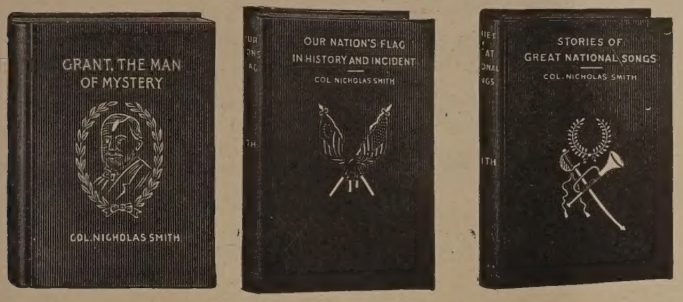
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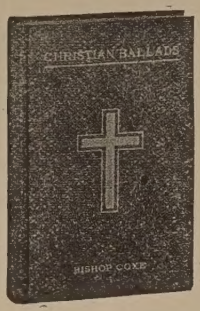

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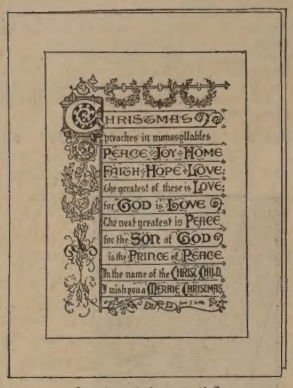
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